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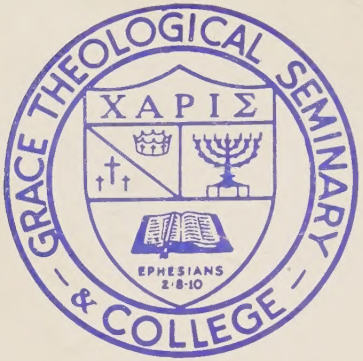

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AN

HISTORICAL SKETCH

OF THE

BAPTIST MISSIONARY CONVENTION

OF THE

STATE OF NEW YORK;

EMBRACING A

NARRATIVE OF THE ORIGIN AND PROGRESS

OF THE

Baptist Denomination

IN

CENTRAL AND WESTERN NEW YORK,

WITH

1. History of the Hamilton Baptist Missionary Society;
2. Sketch of the Associations in the State; and
3. Biographical Notices of the Founders of the Convention.

By JOHN PECK and JOHN LAWTON.

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TO THE BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW YORK.

Dear Brethren—In compliance with a resolution passed at your session in Whitesboro, in Oct., 1836, requesting us to draw up an account of the origin and progress of the New York Baptist State Convention, we have entered upon the task, though with great diffidence, from a deep sense of our incompetence, yet animated by the desire that God may be glorified by a record of His wonders of grace in this region, and anxious to leave to the rising generation a memorial of his dealings with his people in all the way through which he has led them to the present time. Trusting in the Lord, we have proceeded with the arduous work, and have brought it to a close. We now submit it, to be disposed of as you in your wisdom shall think proper, assuring you that we have done the best in our power with the scattered materials and means which we possessed.

We are aware that the work is drawn out to a length not contemplated by the Convention; yet, upon a survey of the whole ground, we could not render it more concise, and do justice to the subject. We regard it as designed not merely for the present age, but for them that should come after us; as a thank-offering to God for his abundant goodness to his people, and as a source of materials to some future historian.

With ardent prayer that God may long own and bless the labors of this Society whose history, from its infancy, we have endeavored to trace, we remain

Your fellow-laborers in the gospel,

John Peck,
John Lawton.

Cazenovia, April 13, 1837.

INTRODUCTION.

At the session of the Baptist Missionary Convention of the State of New York, held at Whitesboro, Oct. 19 and 20, 1836, the following resolutions were passed, viz. "*Resolved*, That the rich indications of Divine favor which have been enjoyed by this Convention, from its organization to the present time, are at once the best reward for past exertions and the highest incentive to increased faithfulness."

This resolution was sustained by Br. J. Peck, in remarks giving a brief but deeply interesting account of the origin and progress of this body; after which the following resolution was unanimously passed:

"*Resolved*, That Brn. J. Peck and J. Lawton be requested to draw up a succinct and consecutive account of the origin and progress of this Convention, for publication under the direction of the Board."

In compliance with the above we undertook the work. In view of the whole subject, however, we thought that a full exhibition of the wonderful dealings of Providence with the Baptist denomination in western New York would require an account of their settlement and early history in this section. We have therefore given a brief sketch of many incidents which occurred at this early day, connected with the progress of religion and the establishment of churches. The task, we found, was indeed laborious; for, as we intended that our narrative should be strictly authentic, nothing was to be taken on trust, and we were required to make thorough and patient search for such documents as would afford the necessary information.

In compiling this work, we have been often refreshed by a consideration of the goodness of God, manifested in the enlargement of our churches and the increasing prevalence of the principles of the Bible. Yet we would not forget his favor to other evangelical denominations who have labored for the promotion of the gospel from the earliest settlement of the country. We rejoice in the success of their efforts for the salvation of sinners and the establishment of the saints. The zeal of their missionaries has been praiseworthy, and their labors abundant and successful. Through their efforts numerous churches have arisen, and been supplied with faithful ministers; while many precious souls have been led to the Lamb of God, and are now rejoicing in hope of immortal glory.

These testimonies of Divine favor towards others gladden our hearts, and we wish them prosperity in all their evangelical labors. But our limits forbid our entering upon their particular history, or doing more than recording the expression of our affectionate regard.

We acknowledge the kind assistance of a number of brethren in the promotion of this undertaking, and especially that of Br. J. Smitzer, Secretary of the Convention.

HISTORY.

OF THE BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW YORK.

The design of the following pages is to give a history of the Baptist Missionary Convention of the State of New York. We have thought that it might be properly introduced by a brief sketch of the rise of the denomination in the central and western parts of the State.

In the month of June, A. D. 1773, Ebenezer Knap and Increase Thurstin, with their families, settled on the Butternut creek, within the present limits of the county of Otsego, and about twenty miles southwest from the head of the Susquehanna river. There was then no English settlement west of this nearer than Niagara, in Upper Canada, a distance of more than two hundred miles, nor a single white inhabitant, in any direction, within sixteen miles. Various tribes of the aboriginals were still enjoying their possessions throughout this region, in considerable strength and numbers.

Increase Thurstin, Ebenezer Knap, and his wife, were members of a Baptist church previous to the time of the settlement already mentioned. Thus the lamp of civilization was first lighted in this wilderness by Baptists in 1773, who, notwithstanding their isolated situation, were not unmindful of their duty to God, but, immediately after their arrival in this inhospitable wild, commenced the worship of God in their families, and on the Lord's day, by singing, exhortation, and prayer—a noble example for all Christians who form new settlements.

These religious exercises, however, produced no remarkable effect on the unconverted members of those families until the February following, when, one evening, Elizabeth Lull, the daughter of E. Knap, and wife of Benj. Lull, Jun., arose from her bed in great distress of mind, and came down stairs, repeating the following words:

> "Shall Simon bear thy cross alone,
> And other saints go free?
> Each saint of thine shall find his own;
> And there is one for me."

"I have lived," said she, "sixteen years, and never had a good thought, spoke a good word, or did a good deed." This made an impression on the mind of her sister Martha, and also on her husband. Thus the work of the Lord began. The father of the family was gone from home, and they had no earthly instructor except their mother. They continued in this exercise of mind until April, when Mrs. Lull and her sister were brought into the liberty of the gospel. In the ensuing summer seven more families moved into the place, and united with the first settlers in their religious meetings. This summer was a comfortable time with them, in the former part of which the wife of Increase Thurstin, together with Caleb Lull, was brought to rejoice in the Lord, and many others appeared under deep exercise of mind.

In 1776 David Fowler, who was a Baptist, and a native, with five other Indians, from Connecticut and Long Island, removed to a place called Brothertown, (now in the county of Oneida,) and these persons likewise soon set up a religious meeting. Hence, it appears that the first religious meetings in this extensive territory were established by Baptists: the first at Butternuts, in 1773, and the second at Brothertown, in 1776.

When the war of the American independence took place, the unprotected inhabitants at Butternuts suffered a sad reverse by merciless white men and Indians. Their houses were pillaged and burned, their property all destroyed, and they themselves driven from their endeared homes. But when peace again smiled upon our beloved country, four of these same persecuted families returned to Butternuts, and in the subsequent year established their religious meetings.

In 1787 they were privileged with the occasional preaching of the gospel, and some of the hearers were baptized. In August, 1793, a council, consisting of the elder and delegates from the church in Greenfield, in the county of Saratoga, gave them fellowship as a church in gospel order. They were ten in number, five males and five females. Thus was constituted, in the wilderness, the first church in Butternuts, situate southwesterly from Springfield about thirty-five miles.

Springfield church, Otsego Co.—In 1789 Elder William Furman became an inhabitant of that place. In February of the same year they were blessed with a revival of religion. In March following Eld. Furman, with twenty more, united with the former nine in covenant, and were thus constituted a church in gospel order. This was a beautiful sight, a glorious day in the desert: this was the first evangelical standard erected in this howling wilderness.

Franklin church, Delaware Co.—In August, 1792, a revival commenced in the town of Franklin, and continued until January, 1793; and on the fifteenth of the same month the disciples here received fellowship as a church in gospel order. The church lies southwest from Springfield about fifty miles.

Kortright church, Delaware Co.—In the spring of 1793 there appeared a religious attention among the few inhabitants of Kortright. In July following Eld. Jonathan Gray visited them, and baptized seven converts. These, with three more from Eld. Gray's church, entered into covenant, and received from him the right hand of fellowship as a gospel church. On the 30th of October, 1794, delegates from the churches in Great Barrington and Coeymans assembled in council, and ordained Br. Warner Lake as their pastor. This was the first ordination in this wilderness. Elds. Gray and Mudge officiated in the solemn service.

1st church, Burlington, Otsego Co.—On the 28th of March, 1794, the first church in Burlington received fellowship of a council, consisting of the elder and delegates from the Springfield church. They were ten in number, and situated northwest from Springfield about twenty-four miles.

2D CHURCH, BURLINGTON.—On the 29th of March, 1794, a number of brethren and sisters in the southern part of Burlington covenanted together as a church of Christ. On the 16th of May following a council from the churches in Butternuts, Springfield, and 1st Burlington, met at the house of Br. Paul Gardner, and after prayer, and due inquiries respecting the faith and practice of the brethren by whom the council was called, gave them fellowship as a church of Jesus Christ. Their number was nine. From the 5th of April, 1794, to the 18th of May, meetings were frequent, and many gave a relation of their Christian experience. On the 10th of May Eld. Furman baptized twenty-three persons, and on the 29th of June Eld. Caleb Nichols, of Pownal, a minister of the Shaftsbury Association, baptized twenty-eight. The good work continued until October following, when their number was increased to ninety-eight. This church lies southwest from Springfield twenty-eight miles.

3D CHURCH, BURLINGTON, NOW EDMESTON.—In March, 1793, Brn. Jonathan Pettit and Stephen Taylor set up a conference-meeting, on the Lord's day, in the northwest part of Burlington; which they continued until May 11, 1794, when a council of delegates, from Springfield and the 1st and 2d churches in Burlington, convened at the house of Br. Timothy Taylor, and, after due examination of the covenant and articles of the brethren and sisters (ten in number) residing in that part of the town, gave them fellowship as a church. This church lies southwest from Springfield thirty miles.

RICHFIELD, NOW EXETER CHURCH, OTSEGO CO.—Richfield church, numbering nine, was fellowshiped June 14, 1794, by a council of delegates from Springfield and 1st Burlington churches. It is situated west from Springfield about seventeen miles.

1ST CHURCH IN OTSEGO, OTSEGO CO.—On the 18th of December, 1794, Eld. Furman and four brethren, being invited, convened and examined the religious character and circumstances of certain brethren in the town of Otsego, twelve in number, and gave them fellowship as a church of Christ. Its location is west from Springfield about seven miles.

2D CHURCH IN OTSEGO, NOW HARTWICK.—On the 19th of August, 1795, pursuant to a request, delegates from Springfield and Franklin churches convened, and gave fellowship to twelve disciples, (residing in the southern part of Otsego,) as a church in gospel order. This church lies southwesterly from Springfield about twenty miles.

OTEGO CHURCH, OTSEGO CO.—On the 20th of August, 1795, a council of delegates from the churches of Franklin and Springfield assembled, and gave to twelve disciples in Otego fellowship as a church in gospel order. This location is southwesterly from Springfield about thirty-five miles.

FAIRFIELD & PALATINE CHURCH, HERKIMER CO.—In 1793 Eld. Joel Butler removed to the Royal Grant, and began to preach to a few scattered inhabitants. The Lord so blessed his labors that, in 1794, a church was organized and received fellowship by Eld. Joseph Cornell, consisting of fourteen members. This church lies north from Springfield about twenty-two miles.

CHURCH IN NORWICH, NOW NEW BERLIN, CHENANGO CO.—In 1792 a number of Baptist professors met in conference, and, after suitable inquiries, obtained fellowship of each other, and continued their meetings until the 20th of January, 1794. They then met at the house of Br. Simeon Camp, where Eld. Joseph Craw, and one brother with him, gave them fellowship as a church in gospel order. They were eleven in number. This church lies southwesterly from Springfield about forty-two miles.

SCHUYLER & WHITESTOWN CHURCH, now embraced in the town of Deerfield, soon lost its visibility.

CHURCH IN CHARLESTOWN, MONTGOMERY CO.—In this place a number of disciples, at an early period, covenanted together to maintain the public worship of God, and in September, 1793, they received fellowship as a church of Christ, numbering about ten. Eld. Elijah Herrick, who was born in Dutchess Co. 1760, and who was baptized in 1789, at Duanesburgh, commenced preaching the gospel in 1792, and removed to Charlestown in 1794. The following year he was ordained as pastor of the church, where he has continued his labors until the present, with abundant success; and in the mean time has broken the bread of life to the destitute in the surrounding country.

These were the only churches to give light to a vast extent of wilderness; and we have mentioned their distance from a given point, to show their scattered situation, and the necessarily accumulated labors of their first public ministers. For a more full account of the organization of the preceding churches, consult "Rise and Progress of the Otsego Association," by Elds. A. Hosmer and J. Lawton 1800.

OTSEGO ASSOCIATION.

THE FORMATION OF THE OTSEGO ASSOCIATION.

In the year 1789 Eld. William Furman, then about forty years of age, from St. Coyte, took up his residence in the town of Springfield, in the county of Otsego, N. Y. At this time there was not one Baptist church in the vast territory, bounded as follows: on the east by a meridian crossing the Mohawk at the mouth of the Schoharie river; on the north and south by parallels of latitude intersecting said meridian on the northern and southern boundaries of the State of New York, and extending west to the Pacific ocean; and on the west by the Pacific. Eld. Furman was the first minister settling in this extensive wilderness, who was particularly useful in planting churches and promoting the rise of the Otsego Association. Having the glory of God in view, and desirous of the increase of the Redeemer's kingdom, he spared no pains, but exerted himself to the utmost, for the accomplishment of this object. It may with propriety be said of him that he was, under God, the father of these churches. He is now, we trust, reaping, in heaven, the reward of his unwearied exertions in the cause of his glorious Redeemer.

In the spring of 1794 he proposed to the churches to meet in conference, to consult on the propriety of forming an association. Accordingly, seven churches met on the 4th of Sept., 1794, at the house of William Goff, in Burlington. Elds. Peter Worden, Joseph Cornell, and Joseph Craw, from the Shaftsbury Association, being present, took seats with them in their deliberations. After an agreeable interchange of views on the subject, they adjourned until the second Thursday in Jan., 1795, to meet at the house of Paul Gardner, in Burlington. At this meeting, which was held on the 8th

of January, (pursuant to adjournment,) two more churches were added. The plan of an association having been proposed, it was unanimously resolved that it should be referred to the churches, with a request that they would appoint delegates to convene at the meeting-house in Springfield, in September following, with power to decide on the propriety of forming an association.

On the 2d of Sept., 1795, delegates from the churches were appointed, pursuant to request, and they accordingly assembled at the meeting-house in Springfield. The introductory sermon was delivered by Eld. Ashbel Hosmer, from Luke xxiv. 26. A moderator and clerk being chosen, letters from the churches were read, and the following list was taken:

Churches.	*Ministers.*	*No. of Members.*
Springfield,	William Furman,	56
1st Burlington,		22
2d "	Ashbel Hosmer,	101
3d "		10
Norwich, (now New Berlin,)		30
1st Unadilla, (now Butternutts,)		17
Richfield, (now Exeter,)		22
Stuart's Patent, (now 1st Otsego,)		21
Schuyler,	John Hammond,	63
Charlestown,	Elijah Herrick,	24
Fairfield, Palatine,	Joel Butler,	31
2d Unadilla, (now Otego,)		15
Otsego,		12

Churches, 13; Ministers, 5; Members, 424.

Elds. Cornell and Finch, delegates from Shaftsbury Association, took seats with the brethren. Adjourned until 8 o'clock the next morning. September 3. Met pursuant to adjournment. Sermon by Eld. Cornell, from Timothy ii. 3. Proceeded to business. A plan of union for these churches was read, and unanimously adopted.

The infant churches being unsuspicious, hospitable, and eager to hear the gospel preached, were often subjected to imposition from artful and designing men, claiming to be Baptist ministers, who, dangerous in principle, and corrupt in practice, had already obtruded themselves upon the new

settlements, and shamefully abused their confidence. It was therefore thought indispensable to devise some efficient means for preventing a repetition of such impositions, and preserve the churches from farther contamination. Eld. Joseph Cornell was accordingly appointed to examine the churches and ministers concerning their faith and practice.

The churches and ministers already mentioned, being found to agree in judgment and heart, unanimously resolved to consider themselves at this and future meetings as an association, by the name of the Otsego Association. The visiting elders and brethren gave them fellowship. A correspondence was opened with the Shaftsbury and Danbury Associations, and a vote was passed to meet annually on the first Wednesday in September, at 10 o'clock, A. M.

This being the first interview of the kind ever enjoyed in this wilderness, it was one of intense interest. The presence of the great Jehovah was deeply felt, and the souls of his people expanded with joy. Some, who came to the meeting with a resolution to oppose the forming of an Association, were constrained to acknowledge that God was there; their opposition ceased, and their souls melted in the pleasure occasioned by the union of their infant churches. Indeed, it was a delightful scene to behold these little flocks scattered throughout this extensive region, coming up out of the wilderness, evidently led by the good Shepherd to associate together in this capacity, and thereby exhibit what the Lord had done, and what He was still to do, in this once howling desert. Thus in weakness, with much fear and trembling, and amid trials of the most distressing character, was the foundation laid, on which a glorious superstructure has been raised in western New York.

In a review of what God did for his people in this hitherto uncultivated country, we are reminded of the prediction of the rise and progress of the kingdom of Christ, Psalm lxxii, 16 and 9 verses: "There shall be a handfull of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like the grass of the earth. They that dwell in the wilderness shall bow before Him, and his enemies shall lick the dust."

After a sermon delivered before the Association, by Eld. Joel Butler, from these words, "That they may be one," the

following lines, composed by him, were introduced, as expressive of the feelings of the brethren:

"One is our God, who reigns above,
And one our Savior whom we love;
One is the faith; the Spirit one,
That brings us round Jehovah's throne;
One hope we have, one race we run
To our eternal, shining home:
One is our Guide, and one the way,
That leads to shining fields of day;
And one the song of praise we sing
To our eternal, glorious King."

The second anniversary of the Otsego Association was holden at Burlington, Sept. 7 and 8, 1796. The introductory sermon, by Eld. J. Butler, was from John xvii. 22. The letters were read, and the following account was taken: Dismissed, 3; excluded, 6; died, 2; added, 318; total, 653. Four churches and four ministers were added at this session—Franklin, Aurelius, Scipio, and 1st Litchfield; Eld. James Bacon, Peter P. Roots, David Irish, and John Bostwick.

The third session was holden at Fairfield, on the first Wednesday in Sept., 1797. Eld. James Bacon preached the introductory sermon from John xv. 16. The letters furnished the following account: Dismissed, 55; excluded, 11; died, 5; added, 358; total number, 1,054. The churches added this year were 2d Litchfield, Kortright, Paris, North Burlington, 2d Richfield, Augusta, Whitestown, and 1st Hamilton; and Elds. Stephen Parsons, Hezekiah Eastman, and Warner Lake, were received as ministers.

The fourth session was held at Franklin, Sept. 5 and 6, 1798. The introductory sermon, by Eld. Stephen Parsons, was from Romans x. 13, 14, 15. The following statistics were furnished by the letters: Dismissed, 20; excluded, 40; died, 8; added, 308; total, 1,292. The churches added were 2d Norwich, Pompey, and Oxford; the ministers were Elds. Stephen Taylor and Simeon Smith.

The fifth anniversary of the Association was held at Exeter, on the 4th and 5th of Sept., 1799. Eld. Furman preached the introductory discourse, from 2 Cor. v. 20. The letters presented the following summary: Dismissed,

127; excluded, 22; died, 15; added, 452; total, 1,659. The churches received this year were Brothertown, 2d Hamilton, (now Madison,) 3d Norwich, Sangersfield, Schuyler, Shortlots, and Worcester. The following churches were organized subsequent to this session: West Brookfield, 20 members, Nov. 9, 1799; Warren, 16 members, July 9, 1800; De Ruyter, 23 members, Dec. 26, 1799. Having now mentioned all the churches and ministers found in this country at the close of the last century, except some few beyond the Cayuga lake, we shall proceed to notice briefly some important miscellaneous matter. And first, the revivals enjoyed in the new settlement.

LITCHFIELD. In 1796 God was pleased to pour out his Spirit in this place. A few of the inhabitants were professors of the Congregational order, and some were Methodists. Elds. Butler, Hosmer, and Roots, visited them and preached, and baptized a number. The work continued through the summer and winter; in which time the Congregational brethren embraced the Baptist sentiments, and being immersed, with others, formed the 2d church in Litchfield, now Winfield. In 1796 a partial revival took place in Norwich, now New Berlin. Eld. Hosmer visited them, and baptized several converts.

EXETER. In May, 1797, the Lord began to pour out of his Spirit in this town. A revival took place, in which time twenty-six were added to the church. In 1799 a most remarkable thunder-storm occurred in this part of the country, which, by the blessing of God, was the means of awakening some to a concern for their souls. Soon after ten were added to the church.

OTEO. In August, 1798, at a meeting on Lord's day, two young persons appeared in great distress of mind. They went to their parents, and with much humility confessed their faults, and implored forgiveness. On the Thursday following they met in conference. The Lord was present by his Holy Spirit; saints rejoiced, and many appeared to have a deep sense of their lost condition. The work was carried on by a Divine power. Several ministering brethren visited them in its progress, and were instrumental in promoting it. During this awakening the church received an addition of forty-six.

Butternutts. In January, 1798, Br. John Lawton, from Adams, Mass., moved into this place, and began to labor in the gospel. The Lord's day of Sept. 26, 1798, was one of much solemnity. The Spirit of the Lord seemed to be present: a number of youth, and others, were greatly alarmed, while the people of God were much encouraged. A young woman gave a relation of her experience, and was received for baptism. Several others appeared in great distress. On the 10th Oct., Eld. Hosmer preached, and baptized four persons; one of which was an aged Presbyterian professor. On the 25th of the same month, Br. Lawton was ordained, and Lord's day following he baptized eleven persons. The work continued through the winter, during which, and in the spring and summer following, sixty persons were added to the church. One of the number was a woman in her eighty-fourth year, and had been a member of a Presbyterian church sixty years.

1st Hamilton. In the latter part of 1798 a young man, who had been a leader in the merry circles of the youth, was suddenly brought into the deepest concern for his soul. The pungent and searching preaching of those times, and the heart-broken expressions of this young man, produced such an impression upon several of the youth, that they left their school, and went to see him. They found him in deep distress. The night following there was a conference at the house of Br. Samuel Payne. It was a season never to be forgotten. The tongues of the saints were loosed, and their prayers and exhortations were fervent and searching. Sinners cried, "What shall we do to be saved?" During the revival one man, an open Deist, who delighted much in Paine's "Age of Reason," despised the Bible, and spake evil of religion, was awakened to a sense of his danger, and, through the goodness of God, was brought into liberty, and, with many others, united with the church. This individual was our late lamented Br. Daniel Hatch, of Eaton, who, notwithstanding his opposition to the Bible then, was afterward made to delight in its truths. The doctrine of grace became his theme, and the interests of the church of Christ lay near his heart. His house was a home for the weary pilgrim, and all the benevolent institutions of the day were cherished by him, and shared in his prayers and liberal

contributions. He died Sept. 1, 1836, in the 64th year of his age, and we believe that he sleeps in Jesus.

2d Norwich, now North Norwich. Oct. 1799. An awakening began here, occasioned by the sudden death of two eminent persons in this church, in the course of which they had the assistance of Eld. Hosmer, Taylor, and Roots. About the first of Dec. there appeared a general concern on the minds of the people. The first Lord's day in Dec. Eld. Roots baptized twenty-two; on the second Lord's day fourteen; and on the third twelve more; fifty-four, in all, were added to the church during this revival. Of the twenty-two first baptized, were Eld. Nathan Peck, and the wife of Eld. John Peck. Her husband had been baptized about one year previous, by the same administrator, being the second person who thus publicly put on Christ in all that newly settled region. Also of this twenty-two was our late beloved Br. Samuel Pike, of Norwich village, who has recently, and very suddenly, been called to give an account of his stewardship, and to receive, we hope and believe, the approbation of his Lord. He died Jan. 27, 1837. His father was one of those eminent persons before named.

Ordinations.—June 23, 1796, Br. John Bostwick was set apart to the work of the ministry in the 2d church of Otsego, now Hartwick. Eld. Henry Green, from the Vermont Association, preached the sermon; Eld. Butler offered the ordaining prayer; Elds. Bacon, Roots, and Lake, laid on hands; Eld. Cornell gave the charge; Eld. Hosmer the right hand of fellowship; and Eld. Furman offered the concluding prayer. This was the first ordination in this Association. The services were in the woods.

Oct. 25, 1797, Br. Stephen Taylor, of the 3d church Burlington, now Edmeston, was set apart to the work of the ministry. Eld. Butler preached the sermon; Eld. Bacon prayed, and laid on hands with Elds. Furman and Hammond; Eld. Hosmer gave the charge; Eld. Bostwick the right hand of fellowship; and Eld. Hammond concluded with prayer. The exercises were attended in a barn.

Oct. 25, 1798, Br. John Lawton, of Butternut church, was set apart to the work of the gospel ministry. Eld. Butler preached a sermon from 1 Timothy iii. 1; Eld. Lesure offered the ordaining prayer, and laid on hands with

Elds. Bostwick and Smith; Eld. Bacon gave the charge; Eld. Hosmer the right hand of fellowship; and Eld. Taylor offered the concluding prayer. The solemn ceremony was performed on a stage in the open air.

Thus have we given an imperfect sketch of the history of the Baptist churches in western New York, until the close of the last century; containing a view of the rise and increase of the Otsego Association for five years. And, truly, we may say, "What hath God wrought!" At the close of 1799 there were, within the bounds of this Association, thirty-seven churches, fifteen ministers, and 1718 members.

The ministers who officiated during this time were Elds. William Furman, Ashbel Hosmer, Joel Butler, Elijah Herrick, John Hammond, John Bostwick, Stephen Taylor, John Lawton, Peter P. Roots, Warner Lake, James Bacon, David Irish, Hezekiah Eastman, Stephen Parsons, and Simeon Smith. The first five of these were laboring here previously to the forming of the Association; no two of them lived nearer to each other than twenty-five miles; and the residence of one was sixty or seventy from the body of the Association. His services were confined to the church to which he belonged, and to the destitute region around him. Another, seldom appeared abroad; so that the weight of the labor lay on the first three, together with a few young men whom the Lord was raising up, and some elders from other associations. Eld. James Bacon, who ministered to the church in Franklin, belonging to Shaftsbury Association, occasionally assisted them.

In 1793 Eld. Joel Butler came to the Royal Grants, and began to preach to a few scattered inhabitants. A considerable opposition was made against him by an ambitious intriguer, which retarded his progress for a short time. But the character of this adversary soon came to light; and the Lord showed himself with his servant, and greatly blessed his labors. His calls were numerous; and as a zealous, active minister, he was greatly instrumental in the growth of the northwestern part of this Association. But he has ceased from his toils, and has gone to enjoy his rest.

In June, 1795, Eld. Ashbel Hosmer removed his family into Burlington, and commenced labor with Elds. Furman and Butler. He was zealous and active, and, in the cause

of his blessed Master, was ready to encounter all opposition. He strenuously advocated right principles, and, in union with the two former, laid a permanent foundation for the future growth and prosperity of the Baptist interest in this extensive district.

Among their most prominent measures was a rule proposed by them, and adopted by the Association, that, when a church desires admission into their body, it should be examined as to its faith and practice, when constituted, and what church and ministers gave it fellowship. If a minister was presented, he was examined in the following manner: Where did you begin to preach? What church gave you license? Where were you ordained? What church and ministers assisted in your ordination? Where have you labored since? The adoption of these rules excited the wonder of friends and the malice of enemies; but the necessity and wisdom of the measure were soon seen, and are felt to the present day; for, had not those energetic measures been adopted, our country would have been overrun with men of loose principles and corrupt practices. For the country being new, and the settlements small, many men who had lost their characters in the eastern and southern parts, supposing the wilderness to be favorable to their designs, were purposing to come into this country. Some had already come; while others, hearing of the adoption of those rules, thought it wise to keep away. In consequence of the almost entire desecration of the Lord's day, it was necessary to enjoin upon the church at their formation, and make it an article in their covenant, that they should religiously observe the day; and also that all heads of families should maintain the worship of God in their houses, by reading the scriptures and vocal prayer. For the establishment of these measures Eld. Hosmer was very zealous. To promote a salutary discipline, and diffuse pure and undefiled religion among the churches, he labored night and day, and endured many privations. But the Lord supported him amid all his trials, and has long since taken him from his labors, to the rest prepared for the children of God.

December, 1795, Eld. Peter P. Roots came, and united with the others in this Association, and was eminently useful in carrying forward the work of God in these new settlements.

In the early part of his labors he was unmarried, and therefore free from the embarrassments of a family. His labors were very useful, and greatly blessed: but having finished his work, his Master called him home, to receive his crown.

In 1796 Eld. James Bacon was added to their number, whose unwearied labors, notwithstanding his advanced age, were a source of great comfort to the church and ministers. He, also, was instrumental in raising several churches, of which number were those of Cazenovia, Hartwick, and Delphi. But he has ceased from his work on earth, and gone to his rest in the bosom of that Savior whom he loved and served with a warm and pious zeal. Of him it may be truly said that he came down to the grave like a shock of corn in its season, fully ripe. Elds. Bostwick and Irish were admitted into the Association. Eld. Eastman began at this time to labor in Paris. The same autumn Eld. Stephen Parsons, a man of superior abilities, settled in Whitestown, and commenced laboring with the others. At the next session of the Association, he, with Eld. Lake, of Kortright, was added to that body. In 1797 Stephen Taylor was ordained, and labored with them to good acceptance. In 1798 Eld. John Lawton was ordained, and united his labors with those of his brethren. Elds. Eastman, Parsons, and Irish, have also left the church militant, to join the church triumphant.

Thus have nine of those undaunted champions in the cause of Christ put off their armor, and gone to receive their crowns. Five others are yet waiting for their dismission. Of the other one we have no certain information. Eld. Taylor alone remains of the fifteen who were in the Association at the close of the last century.

We will now proceed to take a brief view of the labors and privations of these pious men and worthy champions of the cross. An extensive circuit became the lot of each of these men; especially of the three first, who, being the earliest laborers in this uncultivated country, were counted as leaders in this glorious enterprise, and were regarded as fathers by the younger men. The frequent calls, "Come over, and help us," from the little clusters of saints here and there in the wilderness, subjected them to frequent journeys.

in which they had to encounter many obstacles and endure many hardships and various sufferings. They toiled in the cold and in the heat, by day and by night, traversing the wilderness from one solitary dwelling to another, by marked trees and half-made roads, fording dangerous rivers, and rapid streams, often without a guide, and at the hazard of their lives. They suffered much from hunger and thirst, and frequently had to pursue their journeys through bleak winds and storms both of rain and snow, to meet their appointments and administer to the perishing the bread of life. The afflictions of some of them were greatly increased, and their tenderest sympathies often excited, by the privations and sufferings in respect even to the necessaries of life to which their families were subjected. Sometimes, in their journeys, on sitting down at the tables of their brethren, to enjoy their hospitality, a recollection of the sufferings of their families at home, would destroy their appetite, and fill them with grief. They could receive but little earthly reward, the country being new, the churches small, and the people hardly able to support themselves, much less to expend a large amount on the preachers. Added to these discouragements was another of greater magnitude, which arose, as has been stated, from the frequent intrusion of men of corrupt principles and practice. These, imagining that the state of the country was favorable to their sinister views, not only journeyed, but in some instances actually removed and settled, in the vicinity of some of the small churches. Through their means divisions and contentions arose, which called for councils, which, whatever might be the conduct of other brethren, the preacher must attend; and when he had discharged his duty by bearing testimony against their evil conduct, heavy reflections from them and their partisans were the consequences. Yet amid all these discouragements, they continued their exertions, relying on Israel's God. Jehovah crowned their labors with abundant success, and comforted their souls by pouring out his Holy Spirit. Those who had long been professors of religion were induced to unite in church relation; backsliders were reclaimed, and sinners converted to the knowledge of the truth. Thus the wilderness and solitary place were made glad for them, and the desert began to rejoice, and blossom as the rose.

The extent of the Association at this time was about one hundred and forty miles from east to west, and about sixty from north to south.

The first Association was held in a meeting-house, built by the Baptists and Congregationalists, in Springfield; the second in the woods; the third in a barn; and the fourth and fifth in dwelling-houses; and in all these places the presence of the Lord more than supplied the want of convenient accommodations.

Having arrived at the commencement of a new century, we shall now proceed to give a brief view of the increase of the Association until the division in 1808, when the Madison Association was formed from it.

The sixth session of the Otsego Association was held with the first church in Butternutts, county of Otsego, on the 3d and 4th of Sept., 1800, in a dwelling-house. Present thirty-seven churches, fifteen ministers; added, 329; dismissed, 69; excluded, 23; died, 10; total, 1,764. The churches of Floyd, Norway, and Warren, were added. Eld. Phineas Holcomb, of Warren church, united with the Association. The sermon was by Eld. Lake, from Romans v. 18.

The seventh session of the Otsego Association was held at Whitestown, Oneida county, 2d and 3d of Sept., 1801. Sermon by Eld. Root, from 1 Peter v. 5: "Be ye clothed with humility." It consisted of forty churches and nineteen ministers. Added, 264; dismissed, 157; excluded 37; died, 9; total, 2,031. Churches of Cazenovia, De Ruyter, Salisbury, Brookfield, German Flatts, and Deerfield, were added this year. Elds. Nathan Baker and Simeon Brown came into the Association. Charlestown, upon their request, were dismissed last year, to unite with the Rensselaerville Association.

The eighth session of the Otsego Association was held at Springfield, county of Otsego, on the 1st and 2d of Sept., 1802. Sermon by Eld. Caleb Blood, from Acts xxvi. 24. Association organized—an account taken: 42 churches, 19 ministers. Added, 336; dismissed, 78; excluded, 34; died, 17; omission of total. Sherburne, Steuben, Homer, and Herkimer, churches, added this session. Aurelius and Scipio churches dismissed at the last session, to unite with Cayuga Association, which was constituted in 1799. Elds. Daniel

Robinson and Seba Norton received at this session. Worcester and Milford dismissed at the eighth session, to unite with the Rensselaerville Association.

Ninth session of the Otsego Association was held at Exeter, county of Otsego, 7th and 8th of Sept., 1803. Sermon by Eld. Parsons, from 2 Cor. iii. 6. Association organized—following account taken: churches, 45; ministers, 16; added, 282; dismissed, 103; excluded, 43; died, 11. Total, 2,116. 2d Butternuts, Lisle, Fabius, and 2d Brookfield, churches, added at this session. Examined and received Eld. Caleb Douglass, of Whitestown church.

Tenth session of the Otsego Association was held at North Norwich, Chenango county, 6th and 7th of Sept., 1804. Association organized—sermon by Eld. Elisha Ransom, from Gal. ii. 10, 20—the following account taken: churches, 46; ministers, 16; added, 213; dismissed, 95; excluded, 37; died, 12; total, 2,334. Westmoreland church added this session. Elds. Vining and Hurlburt received. Voted to recommend to the churches to empower their delegates to revise the constitution at the next session. Next year to meet at Salisbury.

The eleventh session of the Otsego Association was held at Salisbury, Herkimer county, 4th and 5th of Sept., 1805. Association organized—sermon by Eld. Hosmer, from Col. iii. 1—4. The following account was taken: churches, 50; ministers, 24; added, 205; dismissed, 99; excluded, 47; died, 14; total 2,622. The churches received this session were 2d Exeter, 2d Herkimer, 3d Cazenovia, (now Nelson,) Middleford, and Turin. Received this session the church in Brothertown—being dissolved, is left out of minutes. Examined and received as ministers Elds. Asahel Holcomb, Obed Eddy, Joy Handy, Jonathan Hascall, Simeon Camp, and Orange Spencer—recommended to the church that they carefully examine those persons, who assume to be ministers of Jesus Christ, and see that they have credentials of a recent date. Voted not to alter our constitution—our next session to be held with the 2d church in Litchfield, now Winfield, the first Wednesday in September next, at 10 o'clock, A. M.

Twelfth session of the Otsego Association, held at Litchfield, 3d and 4th Sept., 1806. Association organized—sermon by Eld. Lawton, from Psalm xcvii. 1: "The Lord

reigneth, let the earth rejoice." The following account was taken: 53 churches; 26 ministers; added, 335; dismissed, 102; excluded, 61; died, 27; total 3,903. The churches in 2d Cazenovia, (now Fenner,) German, (now Pitcher,) 3d Hamilton, and 2d Pompey, (now Delphi,) added this session; also received Eld. John Peck. Richfield church dropped from the minutes. On a request from Turin church, appointed Brn. Roots, Butler, Hanks, Waldo, and Hicks, to attend a conference at Champion, for forming a new Association. Voted to recommend to the churches to encourage the printing of a weekly sheet of religious intelligence. Agreed to hold our next meeting at Hartwick, on the first Wednesday of Sept. next, at 10 o'clock, A. M.

Thirteenth session of the Otsego Association, held at Hartwick, Sept. 2 and 3, 1807. Association organized—sermon by Eld. Salmon Morton, from Proverbs xxiv. 3, 4. The following account was taken: churches, 55; ministers, 28; added, 481; dismissed, 88; excluded, 50; died, 24; total, 3,265. The churches of Milford and 4th Butternutts added. Examined and received Elds. Salmon Morton, Ora Butler, and Amos Gill. Voted to encourage a Baptist printer, if one can be obtained. Whereas, a number of the churches in the western part of this Association requested to be set off as a new Association, voted that, whenever they have formed an Association, those churches belonging to this Association shall be dropped from our minutes. Appointed Brn. Vining, Bostwick, Robinson, and Spencer, to visit them at their meeting in German, (now Pitcher,) the last Wednesday in August next. The following were the churches thus dismissed: Cazenovia, De Ruyter, Eaton, Fabius, German, (now Pitcher,) Hamilton, Homer, Lisle, Madison, Nelson, 2d Norwich, 1st Pompey, 2d Pompey, (now Delphi,) Smithfield, Sherburne, and Westmoreland.

Having now arrived at an important stage in the history of the Otsego Association, we would take a retrospective view; and may we not with propriety exclaim, "What hath God wrought" withinthe short term of twelve years! Truly, the blessing of God has rested on the habitation of Zion; and, notwithstanding all the opposition of men and devils, he has preserved and multiplied his people, and given them a goodly heritage. What a contrast! Compare 1795, when the

Association was formed of thirteen churches, five ministers, and four hundred and twenty-four members, there were then in the country two more churches, containing about one hundred and twenty members, and two ministers, making in the whole about fifteen churches, seven ministers, five hundred and forty members, in all this extensive territory. But now, in 1807, there are, in the Otsego Association, fifty-five churches, twenty-eight ministers, and three thousand two hundred and sixty-five members. Several churches have been dismissed to join other Associations, and a great number of ministers have gone to other places, beyond the bounds of this Association. Recently, also, sixteen churches have received a dismission to form a new Association; and yet there remain in the body thirty-seven churches. God has not only increased their number, but has multiplied their blessings. How different are the circumstances of his people, and especially of the ministers! Their condition is greatly ameliorated; yet their labors are abundant, and their calls are numerous, not only in their immediate vicinity, but to the north, south, east, and west. Settlements are made with amazing rapidity, and the poor destitute people are uttering the Macedonian cry, "Come over, and help us!"

CONVENTION.

BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW YORK.

We come now to the history of the Baptist Missionary Convention of the State of New York. This stream, which has carried, and is still carrying, the waters of life to so many ready to perish, was formed by the union of several tributary streams, which had arisen at different times and places in various parts of the State. We begin with the Hamilton Baptist Missionary Society.

This Society was formed in the year of our Lord 1807. The population of the country had greatly increased; the settlements were very much extended at the north, and in the south and west, and the demand for ministerial labor was proportionably increased; so that it was out of the power of the ministers that were settled to supply it. Several faithful and pious ministers were located between Cayuga lake and Genesee river; but there was no church or settled minister west of that river, though settlements in that region were rapidly forming, and the spiritual wants of the inhabitants were very great. But whatever minister visited them, had to encounter all the trouble, fatigue, and privation, of a new country.

Eld. Elkanah Holmes, from the New York Missionary Society, labored several years, with success, among the Tuscarora Indians, and preached occasionally to the white inhabitants scattered about in that vicinity. A few missionaries, also, from the Massachusetts Baptist Missionary Society, and Shaftsbury Association, had visited this country, and penetrated as far as Long Point, in Upper Canada, and were cheered with knowing that their labors were blessed of God to the edification of saints and conversion of sinners. Among these missionaries, Eld. Lemuel Covil was particularly distinguished. He was indeed a flaming herald of the

cross. There are many yet living who cherish for him a most affectionate and grateful remembrance. He now slumbers in the dust of Canada, at Clinton, where he was laboring successfully as a missionary, and whence the Master suddenly called him from his toils below to his rest above. He died universally beloved and lamented.

In view of the increased population of the country, their indigent circumstances and spiritual wants, and the multiplied calls for ministerial labor, a number of the friends of Zion met at Pompey, in the county of Onondaga, at the house of Eld. Nathan Baker, Aug. 27, 1807, to consider the propriety of forming a society for the prosecution of the missionary enterprise in the destitute regions around. After mature deliberations on the subject, a constitution was presented and unanimously adopted. The Society was called the Lake Baptist Missionary Society, as it was expected its efforts would be directed principally to what was called the lake country. The constitution made the payment of one dollar annually requisite to membership. At the formation of the Society it consisted of twenty members. Of course, it commenced its operations with only twenty dollars in the treasury! Thus, in weakness and with much fear and trembling, was laid the foundation of that fabric, which now, through the blessing of God, commands the admiration of all the friends of Zion. Thus were the first dawnings of that light, which, like the sun, is shedding widely around its benign influence.

October, 28, 1807. The Society met at the house of Br. Elisha Payne, in Hamilton. The following persons were chosen as its officers for the year ensuing: Eld. Ashbel Hosmer, Pres. Eld. Peter P. Roots, Vice-Pres. Elisha Payne, Sec. Dea. Jonathan Olmsted, Treas. Elds. Elisha Ransom, Salmon Morton, David Irish, John Lawton, Ora Butler, and Brn. Simeon Gillett, Benj. Pierce, Thomas Cox, Ebenezer Wakely, John Keep, Samuel Payne, and Mr. Oliver Brown, Directors. At a meeting of the Board at Hamilton, Oct. 28, 1807, it was resolved to appoint Eld. Salmon Morton a missionary for two months, the ensuing winter, and allow him $4 per week for his services.

At a subsequent meeting of the Board, at Hamilton, Eld. Morton made a report of his missionary tour of eight weeks; in which time he traveled to the Genesee river, and the

Holland Purchase, which was then looked upon as the "far west." In his report he said "he was received with great satisfaction by the inhabitants; and that many of the people of God were made to rejoice in the privilege of hearing the preaching of the gospel in their destitute situation, while many blessings were bestowed on the Society, and ardent prayers addressed to God for its prosperity." He also added, "It was enough to move a heart of stone, to witness the expressions of joy made by the people on the occasion. But the parting scenes were peculiarly interesting. Nor could he witness without emotion the tears that were shed, and their earnest solicitations for a continuance of like favors, when, giving the parting hand, and exclaiming, with tears in their eyes, "Do come again. Tell the Society of our destitute situation, and request them to remember us." Upon hearing the report of the missionary, the Board were much animated—thanked God, and took courage. Relying on the kind assistance of Divine Providence, they appointed Eld. Elisha Ransom a missionary for four weeks. At the same time several brethren in Hamilton, and others, made such liberal donations to the Society, that, together with the annual subscriptions, there was found in the treasury, at the annual meeting in 1808, the sum of $171.

The annual meeting of the Lake Baptist Missionary Society was held at German, (now Pitcher,) Aug. 30, 1808. Eld. Ora Butler, moderator; John Lawton, clerk. Proceeded to choose the officers. Eld. Ashbel Hosmer, Pres. Elisha Payne, Sec. Dea. Jonathan Olmsted, Treas. Samuel Payne, Thomas Cox, Wm. Durfee, Eld. Ora Butler, Salmon Morton, Ebenezer Wakely, John Peck, and James Purdy, Directors. Resolved to change the name of the Society, and to alter the constitution so as to read as follows:

CONSTITUTION.

Art. 1. This Society shall be known by the name of the "Hamilton Baptist Missionary Society."

Art. 2. The Society shall be composed of those who subscribe to this constitution, and pay in advance at least one dollar to its funds, and also one dollar annually.

Art. 3. The object of this Society shall be to send the gospel, and other means of promoting the knowledge of God,

among such of our fellow-creatures as are destitute; and that either stationary or occasional, as prudence may dictate or funds admit.

ART. 4. The members, at their annual meetings, shall appoint, by ballot, a President, Secretary, Treasurer, and eight Directors. The President, Secretary, Treasurer, and five of the Directors, shall be members in good standing in some regular Baptist church. These eleven officers shall compose a Board, of which the President shall be the chairman and the Secretary clerk.

ART. 5. The President, by the consent of the majority of the Directors, who constitute a quorum, shall have power to call a meeting of the Society whenever it shall appear to him necessary; also, as chairman of the Board, he shall have power, at his discretion, to call a meeting of the Board. And it shall be his duty to call a meeting of the Board whenever requested by three members.

ART. 6. The chairman, with five other members of the Board, shall form a quorum to do business: in case of the chairman's absence, any six members.

ART. 7. The Board shall have power to apply the funds of the Society according to their discretion, in all cases in which they shall not be restricted by the special direction of the Society.

ART. 8. They shall have power to appoint and to dismiss missionaries, and to transact all other necessary business, during the recess of the Society.

ART. 9. The Board shall annually exhibit to the Society a particular account of the missionaries employed—the places where they have been stationed, or to which they have been sent—their prospect of success—also, the state of the funds—receipts and expenditures—and whatever else relates to the institution.

ART. 10. The Treasurer shall exhibit, both to the Society and Board, the state of the treasury, whenever called upon for that purpose.

ART. 11. The Secretary shall correctly and fairly transcribe and record the proceedings, both of the Society and Board, in a book furnished by the Society.

ART. 12. In order more effectually to aid the intentions of the Society, a subscription shall be kept open for the benefit

of its funds; that all who are disposed may do something to promote so laudable an undertaking.

ART. 13. The annual meetings of the Society shall be holden on the day before the meetings of the Madison Association; or at such time or place as the Society shall appoint.

ART. 14. The Society shall have power, at their annual meeting, to make such alterations and additions as experience may dictate.

ART. 15. Any member of this Society, who wishes to discontinue his membership, upon paying up his dues shall be dismissed.

In the years 1809, 1810, 1811, the Society continued its operations, and as its funds were increasing, it was enabled, during that period, to send out the following persons as missionaries:

Elds. Salmon Morton, Elisha Ransom, Joel Butler, Ashbel Hosmer, Hezekiah Eastman, John Lawton, John Peck, Alfred Bennett, Nathan Baker, and Jonathan Ferris, who performed their several tours to the satisfaction of the Board, and the abundant joy of those whom they visited, and to whom they administered the word of life.

In the beginning of the year 1811 the Society met with a severe loss, in the death of Eld. Ora Butler, of Westmoreland, son of Eld. Joel Butler. He was a prominent and useful member both of the Society and its Board. No minister of his age in the country possessed greater talents, learning, prudence, piety, or influence. Hence great expectations were raised of his future usefulness in the church, as he was sound in the doctrine of the gospel, and an able minister of the New Testament. But it pleased the Lord to call him, in the midst of his usefulness, to rest from his labors, to the great grief of the church of which he was pastor, and of his numerous brethren and friends. He died in the 40th year of his age. The following was found in the minutes of the Madison Association for 1811: "Since our last meeting it has pleased a righteous God to call us to mourning. Our dear brother, Ora Butler, has been called from this militant state to join, as we humbly trust, the saints in glory. He died January 16, 1811. This is the first instance in which we have been called to witness the seat of any of our brethren in the min-

istry vacated by death since the formation of the Otsego Association. He died of a painful disorder, but his soul appeared full of glory. He left a striking proof of the power of Divine grace to comfort and support in a dying hour. 'The memory of the just is blessed!'"

The sixth annual meeting was held in North Norwich, Sept., 1812. The reports of the missionaries, which were very cheering, were read, and it appeared that the Lord had greatly blessed their labors to the comfort of many in the wilderness. The state of the funds was very encouraging. Yet, notwithstanding the cheering accounts from the missionaries, and the pleasing state of the funds, the Society was again called to deep mourning, on account of the mysterious dispensation of Divine Providence, in removing, by death, its President, Eld. Ashbel Hosmer, who departed this life in the fifty-fourth year of his age. He had filled that office since the organization of the Society, and did much in directing its operations. Notwithstanding the bereavement they had met with in the removal of this good man, trusting in the Lord, the brethren were encouraged to move forward. Accordingly, they proceeded to choose the following brethren as a Board for the year ensuing, viz. Eld. John Peck, Pres. Eld. Joseph Coley, Sec. Dea. Warner Goodell, Treas. Elds. John Lawton, Alfred Bennett, John Upfold, Roswell Beckwith, Jonathan Ferris, Nathan Baker, Daniel Hascall, and Br. Thomas Cox, Directors.

At a meeting of the Board, Feb. 19, 1812, a circumstance occurred which gave great encouragement to the Board, as it appeared a signal of Divine Providence, to beckon them forward in their holy enterprise. Mrs. Betsey Payne and Mrs. Freedom Olmsted were introduced as a committee from the Hamilton Female Society, and presented the following letter:

"*To the Directors of the Hamilton Baptist Missionary Society:*

"BRETHREN—Being sensible of the lost situation into which the human family have plunged themselves by the fall, and that the only way of their recovery is through faith in the Redeemer, and that it has pleased God, by the foolishness of preaching, to save them that believe, and that faith comes by hearing, and hearing by the word of God, and being

instructed that they that preach the gospel shall live of the gospel, we have thought it our duty to assist you in your laudable efforts to disseminate the gospel among the destitute; for which purpose we present you with twenty yards of fulled cloth, and wish you to receive it, and dispose of it for the above purpose. And may the great Head of the church increase our zeal, and bless your endeavors for the advancement of his kingdom.

"By order, and in behalf, of the Hamilton Female Baptist Missionary Society, "FREEDOM OLMSTED,
"BETSEY PAYNE."

This was the first Female Society formed in this part of the country; but the noble example was soon followed by the formation of similar societies in Cazenovia, Fabius, and German: so that the above societies presented to the Board, in Feb., 1814, in articles of their own manufacture, the sum of $148.

In 1812 the Board voted to appoint missionaries for the ensuing year, for the term of twenty-five weeks.

The seventh annual meeting of the Hamilton Baptist Missionary Society was holden at Homer, Sept., 1813. Reports from the missionaries appointed for the last year were so encouraging, as to induce the Board to make appointments for the term of thirty weeks for the year ensuing. We shall now proceed to give extracts from the reports of missionaries, and other interesting documents.

JOURNALS OF MISSIONARIES.

EXTRACTS FROM ELD. HEZEKIAH EASTMAN'S JOURNAL OF A TOUR TO THE WESTWARD.

September 22, 1809, I set out on a missionary tour to the Holland Purchase. On the 28th attended the Cayuga Association—an agreeable season. On the 30th came to the Holland Purchase, and met with Eld. Butler, who informed me that a council was to meet at Chautauque lake, to constitute a church and ordain a minister. October 5th, I had to pass the nine mile woods, with only a foot-path and marked trees. It was very cloudy; night came on, and I soon lost my way—wandered about in the rain, till at last I gave up all hopes of finding my way out. I then tied my horse, and walked about to avoid suffering with the cold, till about midnight; when the clouds seemed to break away a little, and had some more light. I then tried to steer my way through the wood, leading my horse and feeling my way. It however soon became dark as ever, with wind and rain, and was exceedingly cold. I still kept creeping on, expecting that I must perish. At length I thought that God is in the wilderness, and a present help in time of trouble. I felt encouraged to put my trust in him. At length, directed by a kind Providence, I came to a house. On the next day came to the lake, and with great difficulty passed round the point. The wind and waves were so high, and I was so wet and cold, that I thought I must perish; but after riding eight miles in this condition, I came to a house, got some refreshment, and then rode to Canadaway, and met Elds. Butler and Handy. On the 8th came to the place where the council was to meet. On the 10th the council met; a number of brethren and sisters presented themselves, and after due examination received fellowship as a church.

The church then presented Br. Jones as a candidate for

ordination. After due examination, agreed to set him apart to the work of the ministry. Elds. Root, Butler, Handy, and myself, assisted in the ordination. The season was delightful.

On the 17th returned to Canadaway—found Elds. Butler and Handy, the brethren here desiring us to meet with them, to examine into their standing.

On the 18th met with the brethren, and gave them fellowship as a church.

I then continued itinerating from place to place, preaching, exhorting, and warning, as I had opportunity, until the 15th of November, when I set out on my return home. On the 18th came to Phelpstown, where was a revival of religion. I then continued my journey; and on the 28th arrived in safety at my own house, and found my family and friends in good health. I feel that the Lord has been with me while traveling through the desert and visiting the scattered inhabitants of this wilderness.

TOUR OF ELD. JOHN PECK.

To the President and Directors of the Hamilton Missionary Society:

Dear Brethren—Agreeably to the appointment I received from you, I left my family, and the dear people of my charge, June 5, 1810, and set out on my tour to the west. I preached at different places until I arrived at Eld. Irish's, in Aurelius, where I preached in the evening, and received much instruction, both as to the country and people where I was going. Next day rode to Phelps, and the next day, being Lord's day, preached to a crowded and solemn assembly. On Monday I designed to pursue my journey, but by the request of Eld. Wisner and the church I staid and attended the ordination of Br. William Roe, one of their members. I preached in the vicinity daily until the council met. Thursday, June 14, the ordination of Br. Wm. Roe was attended in the following manner: I tried to preach on the occasion, from Psalm cxxvi. 6; Eld. Jeremiah Irons offered the ordaining prayer, and laid on hands with Elds. Wisner and Shays; Eld. Solomon Goodell gave the charge; Eld.

Samuel Messenger the hand of fellowship; Eld. Daniel Irons made the concluding prayer. The exercises appeared to be attended with the smiles of Heaven.

From thence I pursued my journey and preached in Gorham, Palmyra, Bloomfield, and Livonia. In Avon I called on Eld. Wm. Furman, that aged father in the gospel, and the season was agreeable to me. He still appears to be engaged in the service of his Divine Master, and though he has been called to pass through a scene of trials, yet he appears to be worshiping, leaning on the top of his staff. I parted with him, and rode to Batavia—preached in the evening at the court-house. Next morning visited the prisoners: some of them were confined for passing counterfeit money, and one for murder. I gave as good advice as I was able; I tried to demonstrate, from the confinement they here justly suffered, the prison mankind are in by nature, and to show that Christ is the only door to liberty; and as they expected to have their trial shortly, so they, with all mankind, must be tried at the bar of God; and if not prepared by grace, they must sink beneath the grave, into that prison where there is no hope of reprieve. After this conversation I tried to pray with them; some of them appeared much affected. After receiving their thanks for my visit I parted with them.

I then calculated to go directly to Buffalo, and rode thirteen miles. As I got through the eight mile woods, I came out to a little settlement of three families, and by their request I preached a sermon to them; and I believe the Lord was present. I had the whole settlement together, and one traveler, which made ten souls, and they all seemed to listen as for eternity. I then rode five miles, and providentially put up with a Baptist brother for the night; and by request preached the next morning to a solemn assembly. I thought then to pursue my journey, and took leave of the family, leaving them in tears, and went a half a mile to take some refreshment. Here a number of the neighbors had collected together, and solicited me to tarry longer. Of the number, two women desired to go forward in the ordinance of baptism. I thought, truly, the Lord had more work for me here. I consented to spend the next Lord's day with them, and to preach to them on Saturday, at 10 o'clock; then rode six miles to a new settlement, and found two brethren

and a few sisters. They had agreed to meet each Lord's day for the worship of God; they seemed to rejoice to see me come to visit them in their lonely situation; there had been but one sermon preached in the place by a Baptist, and that by old Eld. Niles, of Sempronius. The next day the settlement came together, and I tried to preach to them, and think it was a comfortable season to my soul; and it appeared to be to others. The next day returned to the aforementioned appointment, and preached at 10 o'clock, A. M., to a crowded assembly. After the meeting closed, the two women before mentioned, and a young man, came forward, and related what the Lord had done for their souls. After this I requested that if any one had anything on their minds to communicate, they would embrace the opportunity. I think there were upwards of a dozen that spoke, the most of them being Baptist professors. The season was glorious; and it seemed that the Lord was there in very deed.

Lord's day, June 24, I preached to the people assembled in a grove, there being no house sufficiently large to hold them. At the close I baptized three persons, the first that were baptized in this part of the country. It was a solemn scene, and saints and sinners seemed alike affected.

June 25, rode to Buffalo, and, at the desire of the people, preached in the court-house. Next day rode to Eighteen Mile creek, and preached in different places five times; and as the attention and wish of the people appeared so urgent, I agreed to spend three days with them the next week. I returned to Buffalo, and on Lord's day I delivered two sermons in the court-house. The people gave good attention, and appeared to be thankful for the visit. On Monday returned to Eighteen Mile creek, and preached to the people, who had assembled in a grove. We then repaired to the water-side, and after singing a hymn, and solemn prayer to God, I baptized a woman. The Lord evidently graced his ordinance at this time with his divine presence. After this I preached three times before I left the neighborhood, and every meeting appeared to be attended with some token of Divine approbation. The people, notwithstanding the busy season of the year, and the roughness of the roads, would travel some even ten miles on foot, to hear the word of God proclaimed by such a feeble instrument. On Thursday returned to Buffalo,

and preached to a solemn assembly ; then rode to Clarence, and on Saturday, as I had agreed, met with the brethren in conference. I advised them, when here before, to meet in conference, and gain acquaintance as to their standing, ideas of doctrine, practice, &c., and try to maintain the worship of God. They met at 1 o'clock, P. M. ; the meeting being opened, they related their Christian experience, conversed on articles of faith, practice, and a covenant ; and there was a happy agreement. Then five persons came forward, and related what the Lord had done for their souls, and wished to be baptized. It was a joyful time.

Lord's day, July 8, I preached to a crowded assembly, some of whom came from a distance of twenty miles. One man came forty miles for the purpose of attending the meeting. In the afternoon I preached to the youth ; and a more solemn attention I never witnessed. At the close we repaired to the water, three miles distant, where I baptized five persons, three males and two females. It was a continued scene of solemnity. On Monday I thought of setting out for home, but duty called me to stay another day. At 10 o'clock, A. M., I met the brethren and sisters in conference, and we had an agreeable interview. Twenty-one brethren and sisters covenanted together to maintain the worship of God. What a beautiful sight in this wilderness ! At 2 o'clock in the afternoon the people assembled for public worship, and I preached to them. I was now called to pass through a solemn scene. I had formed a short but an agreeable acquaintance, but now we must part. I took an affectionate leave of them, not expecting to see them again. Many tears were shed. Oh ! how my soul felt to leave them !—a little handful of brethren and sisters, like sheep without a shepherd in this wilderness ; some of them living ten miles apart, and no one to go before them as an under-shepherd. This passage of truth, however, comforted me : " He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." I thought I could leave them in the hand of Him that hath said, " I will never leave thee nor forsake thee." Next day I set out for home, and on Saturday, July 14, returned safely to my family, and, through the goodness of God, found them in good health.

From the time when I left home, until my return, was five

weeks and four days, in which time I traveled about five hundred and fifty miles, attended one council, one ordination, four conferences, baptized nine persons, and tried to preach thirty-six times. I have been blessed with health, and think I have enjoyed some small share of that peace which the world can not give nor take away; and, though I traveled alone, the way did not seem long, nor the time disagreeable.

I subscribe myself, through the grace of
God, your unworthy brother and
servant in the Lord,

JOHN PECK.

ELD. ALFRED BENNETT'S MISSIONARY TOUR.

On the 24th of Sept., 1810, Eld. Alfred Bennett, of Homer, agreeably to an appointment from the Society, set out on a missionary tour to the westward. On the 29th he arrived at a settlement on the Canesius lake, in the southwest corner of Livonia—preached in the evening to a number of people with some freedom. The next day, being Lord's day, he preached to a numerous assembly. At the close of the meeting a female came forward, and gave a relation of her experience, and desired baptism. He administered the holy ordinance; and, it being the first time baptism was administered in that place, it was a solemn and a joyful time. At the water, every countenance seemed fixed in solemn attention on the scene, while many faces were wet with tears.

From thence he passed on to the north part of Caledonia, and found a few believers, but in a cold state. From thence he rode to Clarence, where Br. John Peck had organized a conference the July before. Here he continued nine days, visiting from house to house, and preaching daily. His interview with the brethren in that place was agreeable. He baptized one person; two or three others were under strong exercises of mind, and one young lady obtained relief while he was there. From thence, on the 15th of Oct., he rode to Eighteen Mile creek on Lake Erie, and found a goodly number of professors, scattered like sheep without a shepherd. He spent eight days in three several townships, preaching and visiting. Eighteen persons united in covenant to maintain gospel order among themselves. It was a solemn and joyful time—some mourning, some rejoicing.

He then passed on to the middle branch of the Buffalo creek, and enjoyed some delightful seasons with Christians scattered here and there in this vicinity. A few collected in conference with a view to maintain the cause of the Redeemer among themselves. Taking leave of them, he rode to the ninth town, on the fourth range. Here was a small church in destitute circumstances, yet comfortably united. He preached with them, and then rode to Allen's creek, tenth township, first range. Here was a small church engaged in religion, but greatly needed assistance. Parting with them, he went to a neighboring settlement on the ninth township. Here the Lord was doing a marvelous work. Two were baptized by Eld. Irish. He then returned home, after having been absent seven weeks and three days, and rode five hundred miles, preached fifty-seven times, attended one association, three conferences, two funerals, and baptized two persons.

TOUR OF ELD. NATHAN BAKER.

On the 23d of May, 1811, Eld. Nathan Baker set out on a missionary tour to the westward. On the 28th he arrived at Warsaw, on the Holland Purchase. Here the Lord poured out his Spirit, and gathered souls into his kingdom: about thirty had been added to the church within a few months. On Lord's day, June 2, he preached with the second church in Sheldon. Here he found a number of agreeable brethren, who deserved the attention of the missionaries. June 5th a conference, consisting of Elds. Osborn, Handy, and Jones, with delegates from seven churches, was held in the second church in Sheldon, for the purpose of forming a conference of churches. The season was delightful; it seemed to present to view an earnest of the glorious spread of the Redeemer's kingdom in this part of the wilderness. How pleasing to the pious soul, to see the various obstacles giving way to the purposes of God! How enlivening the prospect, that ere long the desolate wilds, which now resound with the frightful yells of the savage, shall become vocal with the praises of God.

He then continued riding and preaching until June 18. He preached in Willinck, on Eighteen Mile creek, and

baptized a female. He then continued preaching from place to place, and saw much of the goodness of God. Meetings, in general, were very solemn, and the audience very much affected. On the 24th he left the Purchase, on his return home; and continued his journey, preaching occasionally, until July 1, when he arrived at his own house, having been absent forty days, and found his family in health.

AN EXTRACT FROM ELD. JOHN LAWTON'S MISSIONARY TOUR.

On the 12th of June, 1811, I left home, and rode to Homer, where I met with Eld. J. Peck, and the next day we rode to Virgil, where we preached. On the 15th we came to Br. Doty's, in Caroline, on the Owego creek. In the evening there came in two Africans, who were slaves, one of them about forty years of age, and member of a Baptist church in Virginia: he appears to be much engaged in religion. The other was a young man about eighteen years of age, newly converted, and desirous of baptism. He gave a satisfactory relation of his Christian experience. The interview closed with prayer by the young slave, who appears to be the Lord's freeman.

16th, Lord's day morning James,* the young African, came in with another, whose name is Abram, and who was desirous of baptism, and gave a satisfactory relation of his experience. We then proceeded to the school-house. It being rainy, many were prevented from attending; however, there was a handsome collection of people. I preached in the forenoon, and Br. Peck in the afternoon. We then repaired to Owego creek, because there was much water there, and Br. Peck went down into the water with the candidates, and he baptized them there; and when they came up out of the water, the candidates went away rejoicing—a most pleasing and solemn season: it brought to mind the ancient prediction, "Ethiopia shall stretch out her hands unto

* His proper name is James Haborn. After his baptism he soon manifested that he possessed a gift that would be useful in Zion. After a suitable trial, the church which was constituted in this place gave him a license to preach, and by the churches assisting, he purchased his freedom. After that he preached for a season to the colored people in Troy; and has for a number of years been pastor of the African church in New York.

thee." It appears that God hath wrought wonderfully among these slaves. There are eighteen of them; one was baptized last winter, and there was a young woman among them who desired baptism, but could not obtain permission of her master. We found a young white woman, who had obtained a hope, and was convinced of believers' baptism, but had not strength to go forward. There is a little handful of believers, say eight or ten, who stand in need of assistance.

On the 17th we proceeded on our journey to Candor. Here we found a little church in tried circumstances. On the 18th we rode to Owego village, and here, with regret, I parted with Eld Peck, who returned homeward.* I then proceeded on my way alone, preaching every day until the 21st, when, being afflicted with a pleuretic complaint, I was bled, and rode to Capt. Harknes's, in Murraysfield, a settlement in Smithfield, Lycoming Co., Penn., and preached in the afternoon. Being very much indisposed, I tarried until Lord's day, when I delivered two discourses to the people collected. I think I never saw a more solemn, attentive, and affected, assembly, than here, especially in the afternoon; when the eyes and ears of the audience seemed to be opened, and they appeared to catch every word with avidity. It was truly delightful to see a number of blooming youth bathed in tears, while many fathers and mothers gave testimony, by their weeping, of the power of divine truth. Oh! may God in mercy bless them, and may these hopeful beginnings end in the salvation of their souls and the glory of God! And may my soul be enabled to praise God for what I have seen and felt this day. Though I was much indisposed, and at one time nearly fainted in the public exercises, yet God upheld me, and caused my soul to rejoice. I felt an unusual regret in leaving this agreeable people. The professors were

* He preached in the afternoon at the village, and then rode to Br. Taylor's, and preached at 5 o'clock. On the next day preached to a large collection of people at Br. Taylor's, and rode to Caroline, preaching by the way. At this place a large assembly convened, to whom he preached—a very solemn and affecting season. A few of the black people assembled, the rest not being permitted to meet on working days. It is worthy of notice, that these poor slaves held a prayer-meeting every Saturday evening. Next day preached at Br. Kingman's, in Virgil, in the afternoon at Br. John J. Gee's, likewise in Virgil, and the next day returned home, having been absent twelve days, preached fourteen times, and baptized two persons.

of the Presbyterian order, yet very desirous to be remembered and assisted by the Society. I think that missionaries would find great satisfaction in visiting this people.

I then passed on to Burlington, Alba, and Sugar creek, in the town of Tioga. Here I tarried two days, and found eight or ten professors, but in very destitute circumstances. They were remote from any church, and in the space of eight years but two Baptist ministers had visited them. From thence I rode to Burlington, and attended church-meeting. Met the two Eld. Rich's, father and son, who reside at this place—had a very agreeable season—the church in unison. Lord's day, 30th, I preached twice and attended communion. There were between fifty and sixty communicants, many of them blooming youth—had a very comfortable season. July 1st I left Burlington—rode down Sugar creek, and passed over to Tawanda creek—preached at Br. Crofut's —an affecting season—a number of blooming youth in tears. 3d of July, preached at Mr. Wilcox's, on Tawanda. Here were two young women that were at meeting yesterday, and had rode seven miles this day to attend meeting. I then rode to the mouth of Tawanda creek—preached in the school-house—had an agreeable time. I then crossed the Susquehannah river, passed up the Wysox creek, from thence to the Wyalusing, and so on to Bethany, in the county of Wayne—preached twice in the court-house in Bethany, then returned through Hartford to the town of Rush, on Wyalusing creek, where I had an appointment—preached to a solemn and attentive assembly. I then returned to Wysox, and preached to the people. Here I find a little handful of Baptist professors, but no church within twenty miles of them. Indeed, all this part of the country is very destitute of preaching.

On the 13th I left Wysox, on my way home, and came to Candor; on the next day I delivered two discourses to the people. Here I had the pleasure of witnessing some of the pleasing effects of Br. Peck's preaching in this place on his return home. This church has passed through great trials, and have excluded a number of its members on account of their adherence to David Jaynes, and his odious tenets. On Monday I preached twice—16th rode to Lisle—heard Mr. Bull, a Presbyterian, preach the funeral sermon of a young

man that was killed by lightning. On the 19th of July I returned home, and found all well, having, in the space of five weeks and three days, traveled four hundred and twenty miles, and preached thirty-seven times. The country through which I traveled is almost entirely destitute of the preached gospel. It is truly affecting to see with what avidity many will try to hear the word, while at the same time others are lamenting their destitute situation.

I remain, dear brethren, your unworthy
brother in the gospel of Christ,
JOHN LAWTON.

EXTRACT FROM ELD. ASHBEL HOSMER'S LAST TOUR.

On the 22d of October, 1811, I left my family, and set out on a missionary tour to the westward, preaching as I had opportunity, until the 29th, when I arrived at Clarence, on the Holland Purchase. On the 30th a council met at the house of Br. Johnson, for the purpose of ordaining Br. Bell. The council, after due examination, agreed to unite with the church in setting apart Br. Bell to the work of the ministry by solemn ordination. I preached the sermon, and assisted in the ordination, together with Elds. Furman, Goodale, and Gorton—a very comfortable season. I then returned to Batavia, and proceeded on my way, preaching in Caledonia and Riga, until the 5th of November, when I arrived at Genesee, and preached near Br. White's. On the 6th, in company with Br. White, set out for Nunda. This day rode thirty miles, through the most barren desert that I ever saw —passed the Genesee river about dark. Here I found dear Br. Goodale, who had previously arrived, and appointed a meeting at Br. Hammer's. Here is a new settlement. Some of the people received the news of the meeting at sunset, and came, both men and women, two miles and a half on foot, to hear preaching. After we had both preached, went two or three miles, and between 12 and 1 o'clock obtained some refreshment.

On the 6th I set forward, accompanied by a brother who conducted me through the Indian settlements. We crossed the river. I then proceeded on my way, through exceeding

bad roads, to Candea: the people collected—I preached, and then conversed with them concerning the conduct of one Isaiah Smith, a man who had forfeited his character, but was preaching and baptizing in those parts. I then continued my travels, preaching every opportunity, until the 13th, when I arrived at Danville, where I visited a sick woman, who appeared just departing, but enjoying much consolation. On the 14th I rode to May Mills, in Sparta; from this place I rode a circle of one hundred miles, and have found but one minister, a few licensed Methodists excepted. On the 16th rode to Nunda, and on the next day returned to Br. Hammer's, and met the people, some of whom came seven or eight miles to meeting. I preached one sermon, then baptized a woman, and a girl fifteen years of age—had a conference to consult on the expediency of forming a church. On the 18th rode to the seventh town, first range, and preached at 1 o'clock. The evening was taken up in hearing experiences. 19th, met at 9 o'clock—preached on the subject of baptism; then baptized two men, one female, and a boy fourteen years of age. On the 21st rode to the river, and met the people in a conference—agreed on sending for a council for forming a church; then heard experiences; then repaired to the water, and baptized five males and two females. 22d, an afflicting scene in parting. I then rode on, preaching and exhorting, as opportunity offered, until the 25th, when I arrived at Naples, at the head of the Hemlock lake. Here I found twelve families. I advised them to set up meetings. I then proceeded on my travels, preaching every opportunity; and on Friday, 6th of December, arrived in safety at my own house in Hamilton, having been absent forty-five days, and preached forty times, attended one council and ordination, three conferences, one church-meeting, and baptized eleven persons. I have found my health and strength increase. I have not wanted for attentive audiences. And what good will come of it, I must leave with Him who is infinite in wisdom.

I remain, dear brethren, your affectionate
brother and fellow-laborer in the gospel
of our Lord Jesus Christ,

ASHBEL HOSMER.

TOUR OF ELD. JOHN UPFOLD.

To the President and Directors of the Hamilton Baptist Missionary Society:

Dearly Beloved Brethren—Agreeably to a previous appointment, I have lately performed a mission of three weeks. I left home May 19th, and traveled northward as far as Lake Ontario, preaching in nearly all the destitute settlements I could find in my way. My opportunities of preaching were as follows, viz. Twice in Manlius, four times in Camillus, seven times in Lysander, six times in Hannibal, once in Volney, once at Oswego Falls, and six times in Cicero; making in the whole twenty-seven sermons which I delivered to a very destitute people. During my mission I generally preached with freedom of mind, and my hearers appeared solemn, and in some instances to receive the word gladly. I believe that a people more destitute of gospel preaching will scarcely be found in America; nor, perhaps, a people that will treat the missionaries with greater respect than those to whom I have been preaching; and such are my feelings for them, that I am willing to make them another missionary visit, if God in his providence will permit.

I remain, dear brethren, yours, very sincerely,

John Upfold.

Fabius, June 17, 1813.

At the eighth annual meeting of the Society, holden at Hamilton, Sept., 1814, the reports of the missionaries were so pleasing, that the Board thanked God, and, taking courage, appointed missionaries for forty weeks.

It had been for a long time considered highly important that a religious paper should be established for the benefit of the Baptist denomination. Several resolutions had been passed by the Otsego Association for the purpose. But no efficient measures were adopted to effect so desirable an object until April, 1814, when Elds. Peter P. Root, Daniel Hascall, John Lawton, and John Peck, upon their own responsibility, commenced the publication of a magazine of forty-eight pages duodecimo, three times a year, entitled "The Vehicle." The first number was published in May,

1814; the second in August. At the meeting of the Society, Sept., 1814, the proprietors of the magazine, considering that the avails of the publication might be of advantage to the funds, made an offer of the same to the Society, to be published under their patronage, when the following preamble and resolution were passed:

"Whereas, the proprietors of 'The Vehicle' have made an offer of the same to the Society, so that the avails may accrue to the funds, therefore,

"Resolved, unanimously, That this Society accept of said offer."

The Society then appointed Elds. John Lawton, John Peck, and Daniel Hascall, editors, (subsequently Elds. N. Kendrick, T. Purinton, and A. Bennett, were associated with them,) and Eld. J. Peck general agent. This work was continued through four volumes, consisting of forty-five numbers, when, at the union of the Society with the Convention, it was merged in the Register.

At the close of the first volume the title was altered to the "Western Baptist Magazine," and published quarterly. The benefits of the publication, in communicating religious knowledge, kindling a missionary spirit, and shedding light upon the movements of the Christian world, are too well known to need any comment.

The eighth annual meeting of the Hamilton Baptist Missionary Society was held at Morrisville, Sept., 1815. The secretary and treasurer presented their reports. It appeared the Lord had so blessed the operations and increased the funds of the Society, that they were induced to appoint missionaries for forty weeks. It was resolved that the Board be directed to make application to the Legislature for an act of incorporation. It was further resolved that the Board be instructed to pay its missionaries five dollars per week for their services. At this meeting Eld. John M. Peck, as an agent from Eld. Luther Rice, met the Society, and solicited aid for the Board of Foreign Missions. The brethren had previously been informed of the change of views of Br. Judson and wife, and also of Br. Rice, in relation to the mode and subjects of baptism. They had learned that Br. Judson and wife were gone to Burmah, and that Br. Rice had returned to solicit funds to support the mission; and also that a general con-

vention had been formed for the purpose of sustaining missions among the heathen. It was with pleasure that a number of brethren formed themselves into a Society, to be known by the name of the "Madison Society, auxiliary to the Baptist Convention of the United States for Foreign Missions." About the same time the Utica Foreign Mission Society was formed, which has done much for the support of the great cause of foreign missions.

But, notwithstanding the ardent zeal enkindled in the breasts of the brethren for evangelizing the heathen, yet their ardor for supplying the destitute at home was not abated, but increased. They believed then, as experience has since taught, that these precious interests are only parts of one vast field, which the great Head of the church has embraced in one commission, whose influence on each other is reciprocally beneficial. Home is the foundation of foreign operations, and foreign prosperity kindles up expansive desires and noble energy at home. It becomes, therefore, all the saints to see to it that the high responsibilities attached to each are faithfully discharged. The Lord has given ample treasure to his people to meet all the claims he makes upon them for those great interests, and the saints more and more perceive and feel it. Of what benefit would be all the wealth which God is pouring into the coffers of his children, if he did not provide these blessed ways for its expenditure! It would certainly ruin them; they would be fearfully exposed to the consumption of it on their appetites and lusts.

The ninth annual meeting of the Hamilton Baptist Missionary Society was held at Cazenovia, Sept. 10, 1816. The report of the Board was received, by which it appeared, that they had employed missionaries, from whom they received accounts of the performance of fifty-one weeks' service the year past. The reports were exceedingly cheering, and greatly encouraged the Society to go forward in their labor. They then proceeded to the choice of officers, as follows:

Eld. John Peck, Pres. John Lawton, Sec. Daniel Lathrop, Treas. Elds. Joseph Coley, Nathan Baker, and Brn. Ebenezer Wakely, John Keep, Samuel Torrey, Jonathan Olmsted, Joseph Card, Thomas Cox, Directors. The President, Secretary, and Treasurer, were continued in their respective offices until the union of the two bodies: in 1825, also, Eld.

John Peck general agent. The following brethren, at different periods, were subsequently elected members of the Board: Elds. Nathan Peck, Frederick Freeman, Daniel Hascall, Alfred Bennett, O. Warren, Thomas Purinton, Nathaniel Cole, Nathaniel J. Gilbert, Philander Kelsey, Robert Powell, John S. King, and Brn. James Nickerson, Isaac Rindge, and Charles W. Hull. Brn. Wakeley and Olmsted, being members of the Legislature, were appointed to present to that body the petition for an act of incorporation, and conduct the matter as agents of the Society. The Board, at their subsequent meetings, appointed missionaries for the term of eighty weeks for the year ensuing.

The tenth annual meeting of the Society was held at North Norwich, Sept. 9, 1817. An interesting report of the Board was read, by which it appeared that the Lord still smiled on their labors, and blessed the efforts of their missionaries in preaching to the destitute. These cheering results served greatly to strengthen their hands and encourage their hearts to persevere in their laudable work. At this meeting the act of incorporation was received, and read as follows:

CHARTER.

AN ACT *to incorporate the Hamilton Baptist Missionary Society.* (Passed March 28, 1817.)

Whereas, John Peck, and certain other persons, have formed themselves into a Society by the name and style of the "Hamilton Baptist Missionary Society," for the purpose of propagating the gospel among the destitute, and have prayed to be incorporated, the better to promote their benevolent design, therefore,

Be it enacted, by the People of the State of New York, represented in the Senate and Assembly, That all such persons as now are, or hereafter may become, members of said Society, according to such rules as they may agree upon or establish, shall be, and hereby are, ordained, constituted, and appointed, a body politic and corporate, in fact and in name, by the name of the "Hamilton Baptist Missionary Society." And by that name they, and their successors, shall and may have succes-

sion, and shall be persons, in law, capable of suing, and being sued, pleading and being impleaded, in all courts and places whatsoever, in all manner of action and actions, suits, matters, causes, and complaints, whatsoever. And that they and their successors may have a common seal, and may change and alter the same at pleasure. And also that they and their successors, by the name of the "Hamilton Baptist Missionary Society," shall be, in law, capable of purchasing, holding, and conveying, any estate, real or personal, for the use of said Society; provided always that such real or personal estate shall not at any time exceed the annual value of two thousand dollars.

§ 2. *And be it further enacted*, That, for the better carrying into effect the objects of the said Society, the officers of the same shall consist of eleven directors, to wit: a President, Secretary, Treasurer, and eight other directors, who shall hold their office for one year, or until others are chosen in their stead, and shall be elected on the second Tuesday in September, in each year, or at such other time, and at such place, as the corporation shall from time to time appoint. And that every election shall be by ballot, by a majority of the members present at such meeting.

§ 3. *Be it further enacted*, That the following persons shal be the first directors of the said Society, to wit: John Peck, first President; John Lawton, first Secretary; Daniel Lathrop, first Treasurer; and Joseph Coley, Nathan Baker, John Keep, Thomas Cox, Samuel Torrey, Joseph Card, Alfred Bennett, and Samuel Payne, other Directors of said Society; all of which Directors shall hold their office respectively until the second Tuesday of next September, or until others be chosen in their stead.

§ 4. *And be it further enacted*, That, at every meeting of the Directors of the said Society, when six Directors are met, they shall be a quorum for transacting any business concerning said Society which may come before them, or may adjourn from time to time, as circumstances may require.

§ 5. *And be it further enacted*, That the said corporation, and their successors, shall have full power to make, constitute, ordain, and establish, such bye-laws, rules, and regulations, as they from time to time shall judge proper for the management, well-being, and regulating, the said Society, provided always

that no regulation shall be made in any wise to control the religious principles, or affect the rights of conscience, of any person whatsoever ; and provided further, that such bye-laws, rules, and regulations, be not repugnant to the constitution and laws of the United States, or of this State.

§ 6. *And be it further enacted*, That this act be, and is, hereby declared to be a public act ; and shall be construed in all courts and places benignly and favorably for every purpose therein intended.

§ 7. *And be it further enacted*, That this act shall be and remain in force and virtue for the term of twenty-five years, provided, nevertheless, that, if the said Society shall appropriate their funds, or any part thereof, to any purpose or purposes other than those intended and contemplated by this act, or shall at any time pass any law or regulation affecting the rights of conscience, that thenceforth said corporation shall cease, and be void ; and provided, further, that nothing herein contained shall be construed to prevent the Legislature at any time, in their discretion, within the said period, from altering or repealing this act.

At a subsequent meeting of the Board at North Norwich, the act of incorporation was read and approved. The Society directed their President to present the thanks of the Society to Brn. Wakeley and Olmsted, for their faithful and assiduous services in obtaining the act of incorporation.

They then proceeded to the choice of officers.

The Society then voted to adjourn, to meet at Delphi, on the Wednesday after the 3d Lord's day in February next.

The new Board met immediately, and appointed missionaries for the term of seventy-four weeks.

Having now approached the period when the Baptist Education Society of the State of New York was formed, the object of which was so intimately connected with the prosperity of domestic and foreign missions, we shall proceed to give a brief account of its rise and progress. In doing this, we shall draw, without reserve, from documents already published, what may serve our purpose, both in fact and language. We deem it advisable to present, in a consecutive and unbroken view, the origin, character, and present state, of the institution.

A BRIEF ACCOUNT

OF THE BAPTIST EDUCATION SOCIETY OF THE STATE OF N. Y.

This institution seems to have had its origin in the necessities of the churches; and it now occupies an elevation to which, it is believed, God has called it by the increasing demands of his churches and his cause. This interesting feature of its history will be readily discovered by tracing its course from its origin to the present time. In the year 1817 the Baptist denomination in this State numbered about three hundred and ten churches, two hundred and thirty ministers, and twenty-eight thousand members. The character of the ministry, at and before that time, is too well known to need description. Their godliness, their zeal for the truth in its purity, their laborious fidelity, and their success in winning souls for Christ, "will be had in everlasting remembrance." Especially now it is needless for the pen of eulogy to record their praise, while so many hearts still beat among us, on which, as "living epistles," are written their "letters of commendation," the memory of their worth. But with this just tribute to their excellence must be coupled the acknowledgement, that, in those important aids which human learning and intellectual culture afford to the servants of the gospel, they were comparatively deficient. This they deeply realized, and felt the importance of having something done to aid those who were coming forward to engage in the ministry. At the period above mentioned, there were, in the entire State west of the Hudson river, only three ministers who had received a collegiate education. Meantime the cause of general education was advancing. Light was more and more diffused throughout the community; the public mind was becoming more intelligent, and the public taste more refined; the advocates of error, from its most tolerable to its most fearful form, were bringing increased resources to its defense; and the

whole business of a religious instructor, both in the church and in the world, was becoming more complicated and difficult. The work of missions had also been going on for years with increasing success. There was an imperious call for "able ministers of the new testament," both at home and abroad. To meet this demand, God was raising up young men for the ministry in many of the churches: but no provision had been made for their education.

Under these circumstances, a few friends of the Savior felt the importance of doing something to aid these youths in their preparation for the work before them.

God seemed to be speaking in the necessities of his cause, and calling on them to engage in this enterprise. For the better accomplishment of the object, "The Baptist Education Society of the State of New York" was formed, on the 24th of Sept., 1817. It consisted, at first, of only thirteen persons, each of whom subscribed to pay $1 annually. Although some minor amendments have since been made to the constitution of the Society, its fundamental principles remain unaltered. The simple and exclusive object of the organization, was, the improvement of the Christian ministry. Its funds are specifically appropriated to the aid of indigent and approved candidates, and none are admitted to participate in its benefits except such as have obtained the approbation of the churches, and furnish continued evidences of personal piety and a call to the gospel ministry. These are essential features in the plan of this Society. It was founded in the belief that God selects his own ministers; and no measure contravening this principle can be admitted, without sacrificing the confidence of the churches. Whenever it shall be the means of raising up a graceless ministry to take the oversight of the flock, it will have lost its original character, and merited the reprobation of the people of God.

The winter following its formation, a number of young men applied for assistance, the first of whom was our Br. Wade, now a devoted laborer on Burman shores: Br. Kincaid entered soon after. He became a member of the same class with Br. Wade, whom he soon followed to the same field of labor, to exhibit the same intrepid fidelity in his Master's service, and to reap the same glorious reward in souls won from heathenism for Christ and for heaven. The divine bless-

ing which attends and prospers the labors of such men, seems in the nature of a sanction to the means employed to prepare them for the work. For two years the students were taught by private instruction and at academies; but in the spring of 1820 a Literary and Theological Institution was opened in the village of Hamilton, Madison Co., for the education of all under the patronage of the Society, and such as might afterwards be received. In its infancy, with little experience and less means, it was unable to go far in opening the fountains of science and theology, and in giving to an unexpected number of young men that mental culture and pecuniary aid which were desirable; nor, indeed, were many of its beneficiaries, on account of their advanced age, and other circumstances, prepared for anything more than a limited course. As the Institution has advanced, these difficulties have diminished, and circumstances have increased its opportunities for efficient action, and enhanced its corresponding responsibilities. The same intimations of the Divine pleasure, which encouraged the original formation of the Institution, have from time to time required the farther extension of its plan and the multiplication of its means of usefulness. The whole course of study, at first adopted, embraced a period of only three years; some time after it was extended to four, and now occupies six, years. The course is divided into four years for collegiate and two for theological studies. The time required for a complete education, at common colleges and theological seminaries, is seven years. By the arrangement at Hamilton, therefore, a year is saved to each student; and in the education of a hundred young men a hundred years of ministerial labor are secured to the church and to the world. This saving of time is made, it is believed, without the sacrifice of any amount of the mental discipline and theological knowledge essential to a thorough education. The unity of plan, and the harmony of operation, which, in that institution, combine the collegiate and theological studies into one single and complete course, present advantages to the students there, superior, perhaps, to any that can be furnished at our common colleges and seminaries in their separate conditions.

It will be understood that the extension of the classical course does not supersede a limited one, embracing English

and theological studies, adapted to the circumstances of young men for whom the other would not be advisable. Four years are allowed to complete this course ; and those who enter upon it, somewhat advanced in the common English branches, may do it in less time.

This is regarded by the Faculty as an important branch of the Institution, and to the young men who prefer taking it, every facility is afforded for prosecuting it with success.

An Academic department has also been organized, comprising a course of two years for preparatory studies. The same facilities for redeeming time are afforded here. Under the vigilant culture of the principal and his assistants, a student in that department will accomplish a greater amount of preparation for his higher course, in one year, than he would at an ordinary academy in a much longer time.

The entire plan, then, embraces that of an ordinary academy, college, and theological seminary—so united as to save more than a year from the whole, and so harmonizing and mutually aiding each other as to furnish the means of a more thorough theological education than are usually found elsewhere.

To meet the increasing necessities of the Institution, the Faculty has from time to time been enlarged, and now embraces eight instructors, who are aided, as they need, by efficient assistants.

Although the organization of this Institution is such as to provide for the whole course of ministerial education, both literary and theological, and in this respect differs from all others in the country, its managers have constantly disclaimed any aim at originality. They appear at all times to have watched, with humble yet wise fidelity, the indications of Providence, and have uniformly endeavored to bring to bear upon its interests the experience of former times, the increasing light of science, the combined wisdom of the age, and the continued developements of the counsels of grace. The Institution is located on a farm of one hundred and seventy acres in the village of Hamilton. Its site is eligible and commanding. Nature has done much for the bold and beautiful hill on which the buildings have been erected, and rendered it capable of improvement to an almost unlimited extent. It overlooks the fertile valley in which

the village is situated, commanding a prospect of very considerable extent and variety. The scene is altogether one of interest, and favorable in its influence on the taste and feelings of the students.

Since the formation of the Society, about one hundred and fifty young brethren have taken their entire course of education at the Institution; upwards of two hundred more have been assisted to some extent, who have entered the field of their labors; and the present number in all the departments is one hundred and seventy. Fourteen have gone out from this Institution as missionaries to Eastern Asia, one to Africa, and twelve into the Great Western Valley. There are now as many as fifty in the Institution who are preparing for foreign missions; between twenty-five and thirty for Eastern Asia, and others for western missions.

HAMILTON MISSIONARY SOCIETY.

We return now to the proceedings of this Society, which met at Delphi, Feb. 17, 1818. After attending to some business of minor importance, it was resolved that the time of the annual meeting be changed to the Wednesday following the 3d Lord's day in February, and also that at each annual meeting a sermon be preached, and a collection taken for the benefit of the funds.

The doings of the Board for the year will be seen in the report of the next annual meeting. The Society then adjourned to meet at Cazenovia, on the Wednesday after the 3d Lord's day in Feb., 1819.

The Society held their eleventh annual meeting in Cazenovia, Feb. 24, 1819. Eld. Frederick Freeman preached, from Romans x. 14. A collection of $10 was taken for the foreign and domestic missions. The Board presented their report, which was read and accepted. Their officers were then chosen. After the choice of officers, ten female societies presented donations to the amount of $320 57. The next annual meeting is to be held at De Ruyter.

We will now give an extract from the report of the Board,

presented at the above meeting of the Society, Feb. 24, 1819.

"Dear Brethren—The time of our service having expired, it becomes our duty to render an account of our stewardship. We have endeavored to keep in sight the great object the Society has in view, which is to disseminate the blessed truths of the gospel among the destitute. Accordingly, it has been our study to seek those places which were most destitute; but in this we needed great wisdom, and our minds were often deeply affected with a view of the situation of our country in respect to a preached gospel. What a wide waste lies around us! In almost every direction we see vast numbers of precious immortals destitute of the bread of life, and almost every passing breeze wafts to our affected ears a Macedonian cry, 'Come over, and help us!' Amidst these circumstances, we have acted according to our best judgment; and if we have erred, it is, we trust, from the head, and not from the heart.

"We have, since our appointment, employed the following missionaries: Eld. Daniel Hascall, six weeks; Samuel Churchill, six weeks; Peter P. Roots, twenty-two weeks; John Lawton, eighteen weeks; Solomon Johnson, twenty weeks; Roswell Beckwith, eight weeks; J. Ferris, three weeks; Cyrus Andrews, nine weeks and three days; Fred. Freeman, four weeks and four days; Nathan Peck, eight weeks and five days; Timothy Sheppard, fourteen weeks and six days. All these have made a return of their labor. We have also appointed Eld. Hanks, thirteen weeks; Warner Goodell, six weeks; Eld. E. M. Spencer, ten weeks; Eld. Rufus Freeman, twelve weeks; Eld. Galusha, six weeks; Eld. Nathan Baker, six weeks; Eld. John Peck, four weeks; Eld. Dutcher, six weeks; Eld. Bennett, four weeks; Eld. Purinton, four weeks; and Elder Throop, four weeks. From these we have received no returns, yet have reason to believe that much of the service is performed.

"Eld. John Peck was appointed agent for the Society, to visit missionary societies already formed, and to organize others, and to endeavor to stir up the public to contribute to the funds of the Society. In the appointment of missionaries, and in designating the field of operations, we have not been actuated by local prejudices, but have endeavored to

keep in view the best interests of Zion. Some of our missionaries have traveled through the northern counties of this State, in the towns contiguous to the St. Lawrence; while others, passing south of the Cayuga lake, have proclaimed a risen Savior through numerous towns, to Lake Erie. Others, again, have found their way into Upper Canada, and made known the word of God on the regions around Lake Ontario; while some have penetrated the fertile State of Ohio, and there dispensed the word of life.

"As it is not the intention of the Society to have the funds lie useless, you will perceive that we have made appointments exceeding all former examples. We have appointed missionaries for a term equal to the labors of one missionary for three years, six months, and two weeks.

"We have received accounts of the performance of two years and thirty weeks' service. The consequence, is, that our funds are nearly exhausted. You will readily perceive the necessity of further exertions on the part of the Society, and all the friends of truth, in order to enable the Board to pursue their laudable designs.

"It is possible that some cold-hearted calculators may censure us for imprudence in the numerous appointments we have made. But we presume there is not a bosom in which a spark of divine philanthropy glows, but would act in the same manner, in similar circumstances.

"To hear the numerous calls and earnest entreaties for help—to witness the ecstatic joy that is often apparent upon being visited by a minister of the gospel—the satisfaction enjoyed in such interview—the earnest solicitations for a renewal and continuance of such favors—the multitude of tears shed on the occasion of parting—is enough to melt the most flinty heart, and reduce apathy itself to the tenderest sensibilities, to excite the most unwearied exertions, and secure the most liberal contributions for so noble and godlike a purpose. Without the continued exertions of the friends of truth, the Board must discontinue their operations, and in unavailing sorrow sit down and listen to the pathetic cries of the destitute, without the means of affording any relief.

"What! must it be so, that this Society, which has arisen to such respectability, and in the course of ten years dispensed so many blessings, and upon whom the blessing of thousands

of destitute souls has come,—must it now terminate its course, and cease its pious labors? Nay, it can not be! Our trust is in Him, whose is the earth and the fullness thereof, and in whose hand are the hearts of all flesh, and who can turn them as the rivers of water are turned. He who hears the young ravens cry, and supplies their wants, will hear the cries of his destitute children, and will provide for their relief. And we have the fullest confidence in your benevolence and Christian philanthropy, and believe that you will continue your laudable exertions in this glorious cause.

"Since our last meeting, God has seen fit to call off from a world of sin and sorrow, and from a scene of pain and distress, to a world of joy and love, our dear and venerable father in the gospel, Eld. Elisha Ransom, who has long been a useful member of this Society. His labors are terminated, and his soul is at rest in the bosom of his dear Redeemer. We, brethren, must soon follow him into the eternal world. Let us be prepared; and while we live, let us not be weary in well-doing, knowing that in due season we shall reap, if we faint not. By order of the Board,

"JOHN PECK, *President.*

"JOHN LAWTON, *Secretary.*"

The twelfth annual meeting of the Hamilton Baptist Missionary Society was held at De Ruyter, Feb. 23, 1820. The Secretary's and Treasurer's report were read, and accepted. Twenty-eight Female Societies, and one Young Men's Society, presented donations to the amount of $651 49. Then proceeded to choose officers for the year ensuing; after which they adjourned, to meet at Hamilton, on the Wednesday after the third Sabbath in Feb., 1821—Eld. Lane to preach the introductory sermon, Eld. Bennett his substitute.

From 1819 to 1820 was an important season. The calls from the destitute were so numerous, that the Board ventured to appoint missionaries for one hundred and sixty-nine weeks. Also, there was a call from the aboriginals in the wilderness, for assistance in their distressed circumstances. Much time was spent in inquiring into their situation, and laying a foundation for efforts to ameliorate their condition. This required more funds than the Board possessed. Hence they

(as will be seen by the report) took measures to augment their funds. We now give the following extract from the report:

"After our appointment, we began to feel impressions with respect to the duty we owed to the Indians in this State, as well as to our own people; to accomplish which we found it necessary to adopt means to increase our funds. With this view, we appointed Eld. J. Peck an agent, to visit the several female societies, to encourage them, and to organize new ones, and to increase a missionary spirit in the public mind. His exertions were crowned with unexpected success, as will appear from his report."

REPORT OF THE AGENT.

Dear Brethren—I feel it my duty to present you with the following abstract of my labors, agreeably to your appointment. In March, 1818, I visited the people in Morrisville; where, after preaching a sermon, and making some explanatory remarks, with the assistance of Eld. Lawton, I formed a Female Missionary Society, consisting of twenty-nine members. Three brethren united with the Hamilton Baptist Missionary Society.

May 10. Visited the Female Society in Hamilton, and delivered a discourse; after which eleven persons united with the Society, and twelve men with the H. B. M. S.

12. Preached to the Female Society in Eaton. Twelve females were added to the Society, and twelve males to the H. B. M. S.

13. I met with the people in Nelson, and preached to them; after which organized a Female Society, consisting of ninety-one members. Three males united with the H. B. M. S. This was a solemn time, and will, I believe, be long remembered by some of the assembly.

18. Preached in Solon, and organized a Female Society, consisting of twenty-five females. One man united with the H. B. M. S.

20. Preached to the females in Truxton, where sixty-four females united in a Society, and seven males joined the H. B. M. S.

24. Preached in Cazenovia village. Formed a Female Society, consisting of thirty-six members. Here the scene was interesting : the Lord is pouring out his Spirit.

31. Preached to the Female Society in Fabius—a blessed season—twenty-nine females united with the Society.

June 1. Preached to the Female Society in Cazenovia. Thirteen were added to their number, and five males to the H. B. M. S.

5. Met with the Female Society in Delphi. Fifteen were added to this Society. The missionary cause seems to lie near their hearts.

8. Preached to the Female Society in Lenox. Eighteen were added at this time, and thirteen males to the H. B. M. S.

9. Preached to the Female and Juvenile Societies in Smithfield. Fourteen were added to the Female Society, and two males to the H. B. M. S. It was a pleasing scene to witness a number of young men renouncing their expensive youthful vanities, for the more important and more pleasing service of the blessed Redeemer. Instead of spending their money in sensual gratifications, they are seen casting their mites into the treasury of the Lord.

15. Preached in Manlius, and with the assistance of Eld. Baker, formed a Female Society, consisting of fifty-five persons. Two males joined the H. B. M. S. I spent two days in this place. There appeared some tokens of good ; some mercy-drops have fallen. O may these be a prelude to a plentiful shower of Divine grace !

17. Preached to the Female Society in Pompey & Manlius. This Society has labored under many discouragements, but now seem much encouraged. Thirteen united at this time.

28. Preached to the Female Society in Homer, and was much pleased to see the zeal here discovered in the cause of missions. Fourteen were added to the Society, and three to the H. B. M. S.

20. Preached in Tully. After sermon, organized a Female Society of thirty-two females, and five males united with the H. B. M. S. This was a pleasant, solemn, and interesting, season. I believe the presence of the Lord was enjoyed.

30. Preached to the Cayuga Centre Society. They seem much encouraged.

July 13. Preached to the first Female Society in German, and likewise to a Congregational Female Society. Twenty-seven females were added to the Society, and five men to the H. B. M. S.

14. Went, in company with Eld. Lawton, to Lisle, and preached to the Female Society. Twenty-three were added to their number, and fifteen to the H. B. M. S.

15. We visited Smithville. The Lord seemed to be present at this meeting. Fifteen females joined the Female Society, and twenty-seven males the H. B. M. S.

17. Preached to the second church in German, and formed a Society of nineteen females; eight males joined the H. B. M. S.

August 3. Preached to the Female Society in De Ruyter. Eight were added to the Society, and six males to the H. B. M. S.

11. Preached in Peterboro. Thirty females united in a Society, and ten males were added to the H. B. M. S.

12. Preached to the first church in Nelson. Sixty-two females united in a Society, and seven males united to the H. B. M. S.

Sept. 13. Preached to the Female Society in Sherburne. Thirteen were added, and five to the H. B. M. S.

14. Preached at Norwich village—organized a Female Society consisting of twenty-three members, and four males united to the H. B. M. S. It appeared that the presence of the Lord was enjoyed.

15. Preached to the North Norwich Female Society; twenty-four new members were received, and two males united to the H. B. M. S. I rejoiced to see the engagedness of the people here in the blessed cause of the Redeemer.

17. Preached in Smyrna village. After sermon twenty females formed themselves into a Society, and three males united with the H. B. M. S. I believe the Lord was present by his Holy Spirit.

Oct. 8. Preached in Georgetown—twenty-five females united in a Society. I trust the presence of the Lord was enjoyed.

Jan. 28, 1820. Preached to the Female Society in Madison—four females united with the Society, and five males with the H. B. M. S.

Pursuant to my instructions, I have preached to thirty-two Missionary Societies, thirty of which are Female Societies, auxiliary to the H. B. M. S., one a Young Men's Society, and one Female Society of the Congregational order. Thirteen of these Societies I assisted in organizing; three others I assisted in coming into operation; fourteen have contributed to the funds heretofore. The Societies organized while I was present, consisted of four hundred and ninety-one members. Those who joined Societies previously formed, were two hundred and fifty-three. The males who united with the parent Society were one hundred and sixty-two. The total number of those who, the year past, have united, in my presence, for the purpose of contributing to the augmentation of our funds, are nine hundred and six persons. I have spent forty-two days in my agency.

Yours, affectionately,

JOHN PECK.

By the reports of the missionaries for the last year, it appears that their labors have been blest as much as in any former time. As a specimen, we shall give an extract or two from the report of Eld. AZARIAH HANKS. The Board have received from him an account of thirteen weeks' service performed in the State of Ohio. He observes: "We have reason to bless God for the display of his grace in this part of the land. Light is spreading by the instrumentality of missionaries; the fruits of which we have seen within the year past, as you may learn by the minutes of the Association. The number of churches added the last session is nine, and nine more are formed within the limits of the Association; which are chiefly the fruits of missionary labors." It appears, from his report, that their missionaries have been greatly blessed in their labors, and were acceptable to the people, who were very solicitous for a continuance of those favors.

Eld. WARNER GOODELL gives an account of a six weeks' tour in the State of Ohio, in which he corroborates the account of Eld. Hanks concerning the success attending missionary labor in that State. Among other pleasing accounts he gives the following: "In Atwater there is a glorious outpouring of God's Spirit. Here I spent four or

five days in preaching and visiting from house to house: this was as precious a season as ever I enjoyed. I preached seven times to crowded assemblies, and all appeared solemn as eternity. Such an outpouring of the Spirit I never before saw. In almost every house in the town some were crying for mercy, while others were rejoicing in the Lord. All worldly business was laid aside by some; their daily food became indifferent to them, and sleep departed from their eyes. It was no uncommon thing to see husband or wife, and sometimes both, overwhelmed in tears; with their children weeping around them, under concern for their souls, and crying for mercy; and all I could do was to point the poor distressed souls to the Lamb of God. When I left them their cry was, 'Do come again. Do send missionaries to see and help us.'" He further observes: "The Lord is pouring out his Spirit in many towns in this part of the country; churches are arising; the wilderness begins to blossom like the rose."

Eld. Goodell was a man of eminent piety, and deeply engaged in the cause of truth. He was a faithful minister and a zealous missionary. But his heavenly Father has called him from his labors, and, as we believe, has received him into his eternal rest.

INDIAN AFFAIRS.

Having now arrived at the period in which the Society commenced its operations for Indian reform, we shall proceed to give a consecutive account of the measures adopted and pursued to execute its benevolent design, together with some of the happy effects produced. It has been already mentioned, that, in the winter and spring of 1819, unusual impressions rested on the minds of several of the members of the Board of the Hamilton Baptist Missionary Society, respecting the state of the Indians in our country. At a meeting of the Board in May, 1819, a resolution was passed, that it was our duty to try to do something for their relief. Accordingly, Br. F. Freeman was appointed to visit the Oneida and Stockbridge tribes, and inquire into their situation; which duty he performed. In August he made a report of his mission, from which it appears that the Indians were highly gratified with the attention paid to them, and were sensible of their situation, and exceedingly desirous of assistance from their white brethren; but concluded there was a necessity of a grand council, in order to discuss the question "whether the Indians would receive civilization and Christianity." But they observed that they were not able to convene such a council, by reason of their poverty. He gave them some encouragement—that, if such council was thought necessary, the Board would afford them some assistance; though he did not expect they would call a council till the Board should be consulted.

The Board, on receiving this communication, immediately appointed a committee, consisting of Elds. Lawton, Baker, Kendrick, and J. Peck, to visit the Oneidas, and make further inquiries; and, if thought necessary, to give them further encouragement. The committee immediately proceeded to fulfill their mission. Arriving at Oneida, they found that

the Indians had dispatched their runners to convene a general council, depending on the assistance of the Board. The committee, appealing to the public liberality, obtained ample supplies, to the great satisfaction of the Indians. The Board met at Nelson, Nov. 25, 1819. The committee appointed by the Board to visit several tribes of Indians in this State, made their report, from which we give some extracts:

"Your committee took the earliest opportunity for an interview with the Oneida and Stockbridge Indians, and met the chief men of those tribes the 31st of August. They were much gratified in finding Eld. Root on the ground, who had been preaching a number of sermons to the Stockbridge Indians, and assisted your committee by his advice. After an interview with Mr. Williams, the Episcopal teacher of the Oneidas, who entered into the views of your committee with much interest, and became their interpreter, a conference was had with the Indians. The object of the Board, in sending this committee to them, was clearly stated. They were informed that God, who was favoring their white brethren around them with the gospel, accompanied with many temporal and spiritual blessings, had put it into the hearts of the Hamilton Missionary Society to pray for their red brethren, and to desire to do them good—that the Board sent this committee to inquire into their circumstances, and their relation with other Christian societies—to know whether they were receiving all that assistance to aid them in obtaining the knowledge of the gospel, and to promote schools for their children, which their circumstances demanded. The fullest assurances were given them, that this Board had no intention of interfering with what other societies were doing; but if there were an opportunity of affording them, or any other tribes, what assistance this Board could give, it would be cheerfully granted."

They appeared much gratified with the attention paid them, and said the subject was of great importance; they wanted time to think of it. The Stockbridge chiefs said they would give their answer now: they were thankful that our missionaries had visited them occasionally, but they had a missionary who had been laboring among them, with whom they were well satisfied; they had schools taught among them, chiefly

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WINONA LAKE, INDIANA

by men of their own tribe; but should be glad of any assistance that our Society could afford them in supporting and improving their schools.

At the time appointed, your committee met the Oneida chiefs, and received their answer, connected with many interesting observations. They expressed their thanks that God had put it in your hearts to inquire into their wants, with a desire to afford them assistance. They spake of their poverty and depression, and contrasted their present with their former condition. They said their fathers were a great nation, and extended over a large country, and were a respected and powerful people. But their nation had become reduced to a small number, and were driven into a corner: they had become poor and despised, and rejected of men, and of many who called themselves Christians. They said they were needy, and should be very glad of assistance. They said they had a teacher, Mr. Williams, among them, whom they very much esteemed. They said they had no schools among them for their children, and they implored assistance to establish and support them. Any aid that can be given them for this purpose will be thankfully received. The chief spoke of a council which was soon to be held at Oneida, for the purpose of bringing the several tribes in this State into a general result to receive the gospel; but they said they were unable to support it. They therefore wanted the assistance of your committee, and for this purpose they presented the following letter:

"*To the Committee of the Board of the Hamilton Baptist Missionary Society:*

"Brothers—We rejoice to hear your wish to promote our temporal and spiritual good. It is our wish that we, the Indian tribes in this State, may know and receive the gospel of Jesus Christ. For this purpose we have called a council; and we expect the chief men from several nations will be together by the last of this week. The sole object of this council, is, to encourage our Indian brethren to embrace the doctrines of Christianity. We trust this will meet with your approbation. As the expense of supporting such a

council will be considerable, may we presume to ask you, brothers, to assist us in this matter.

his
"CAPTAIN × PETER.
mark.
his
"WILLIAM × TAHONU-EN-TAMGEON.
mark.
his
"WILLIAM × JOGOHANI.
mark.
his
"JOHN × BRANDT.
mark.
his
"HENDRICK × PAULIS.
mark.

"I hereby certify that the above is correct.

"ELEAZER WILLIAMS,

"A religious instructor to the Oneida Indians.

"ONEIDA, Sept. 2, 1819."

You will judge of the embarrassment of your committee, after receiving the above letter, and not having expected an occurrence of this kind. They had no funds in their hands, nor were they authorized to expend any for such a purpose. However, they were constrained to view it as a peculiar providence that the Board, without knowing of this council, or being aware that the Indians were expecting any immediate communication and assistance from them, should be led to fix on so early and propitious a moment to meet the exigences of this important case. Being deeply impressed with the conviction that something ought to be done to help them, your committee, by making an appeal to public liberality, received an ample supply. The council met the week following. Your committee felt it important, that, if any of the Indians should adopt a resolution in favor of receiving the gospel and missionaries among the tribes that are destitute, explicit encouragement should be given them. Your committee, in company with Elds. Warren and Gilbert, Dea. Samuel Payne, and Br. Daniel Hatch, who were appointed by the Madison Association to advise with them, met the council on Friday, and had an interview with a number of chiefs from different tribes.

They gave some account of the proceedings of their council, and of the opposition made to Christianity by pagans

and Quakers in their connection. They said they were divided among themselves; they had their prejudices and difficulties to overcome. These could not be removed at once; it would require time. They manifested a painful conviction of their dark, miserable, perishing condition, and the necessity of their having the gospel. They were highly gratified to learn the friendly dispositions of this Board towards them, and hoped that nothing would discourage them from pursuing the object of spreading the gospel among their tribes. They said if this Society should give up, and be discouraged, on account of meeting with difficulties, they should think their faith was small; but if they should not be discouraged, but persevere, the Great Spirit would help them, and the object would be accomplished. They said another council was soon to be held at Buffalo, and then we should know more of their situation.

After giving them assurance that no exertions would be wanting on the part of the Society to promote the gospel among them, and receiving assurances from them that they would do all in their power to aid in the prosecution of the grand design, according to their usual custom, they presented a staff, as a pledge of their friendship and fidelity, to ensure the fulfillment of what they had promised. An aged Tuscarora chief, by the name of Prentup, in behalf of the others, presented the staff; and Eld. Warren, being the oldest among those treating with them, was selected by the venerable chief to receive it in behalf of his brethren. After the ceremony, accompanied with appropriate remarks, was gone through with, your committee, with the rest, thought it expedient to reciprocate the compliment. They procured three small Bibles, elegantly bound in morocco and gilt, one in the French language, and the others of the common English version. After these Bibles were obtained, the chiefs, by request, met their white brethren again, and received their tokens of friendship with no ordinary emotions of joy.

This closing interview was more interesting than anything which had occurred before. The Indians repeated their solicitations for assistance, saying they had long been in the wilderness, and had been lost, but they began to discover some light, and they wanted more. The Tuscarora chief,

who received the first Bible, appeared deeply impressed with the nature of the present. He said he was unable to read it, but he would get some person to read it to him: he would meditate upon it, and follow its directions; he would have his young people read it; he valued it more than he did all the treasures he had in the world, and would keep it as long as he lived. One of the other chiefs was from Canada, and spoke the French language. He was complimented with the French Bible, and received it with equal impressions of gratitude. His remarks indicated a superior mind, in darkness and distress, struggling for light. He said his people were once a great and powerful nation, spread over a great country, but they had become a small, feeble, and despised, people. The Great Spirit had driven them out before him for their sins, and given their possessions to another people. They were in a great wilderness, in a dark night, and saw no way to get out. But, said he, you are in the light, and may help us. What you are now doing begins to cheer our hearts, and appears like a little sun to lead us out. He hoped his living in Canada, and belonging to another nation, where he had been taught other customs, (meaning the Roman Catholic,) would not prevent this Society from granting them assistance. If they would not do it now, he hoped they would pray for them. He thought little of ceremonies, but wanted that religion which would do the heart good. All that he said appeared to come from the heart.

A number of appropriate remarks were made by Eld. Warren, on presenting the Bible. He said, (holding the staff which had been received from them in one hand, and the Bible in the other,) "You gave us this staff as a pledge of your friendship, and a token of your readiness to cooperate with us in the important object of diffusing the light of the gospel among our red brethren: this book we present to you as a pledge of our love and friendship for you, and our desire to do you good. This staff is good to lean upon, and support our steps while traveling through the wilderness: this book is the staff of life, on which your souls may lean and your steps be directed, while traveling through the wilderness of this world. This staff is good to defend us from dogs, and wild beasts, which may assail us:

this book, or the truth therein contained, will defend your souls, and preserve you from that great enemy who goes about as a roaring lion. This staff, when we come to die, we must leave behind; it will be of no farther use to us: but this book, in the hour of death, will prove a staff on which your souls may rest, and which will support and defend you while passing through the dark valley, and introduce you into the kingdom of eternal glory."

The other brethren present addressed them in turn, replying particularly to all their remarks, expressing the feelings of Christian benevolence towards them, and their brethren, in their bewildered state.

The interview was at length closed by prayer, when an affectionate parting took place.

The chiefs stated, in the course of their remarks, that shortly a great council was to be holden at Buffalo; and if the committee would attend, and say the same things to that council which they had to this, it would be of great importance. After mature consideration the committee thought it best that some one should attend. Accordingly, they appointed Eld. N. Kendrick and Dea. J. Olmsted; who, on receiving necessary instructions from the rest of the committee, commenced their journey for Buffalo. On their way they attended the Cayuga and Ontario Associations. These bodies cordially espoused the cause, and the Cayuga Association appointed Brn. Amasa Sessions and Seth Burgess. The Ontario Association appointed Eld. Solomon Goodale, who, with the other two, were to accompany the committee, and assist them. On their arrival at Buffalo they were favored with an early interview with Capt. Parish, an agent for Indian affairs. They stated to him their object, and he had the goodness to favor it, and very cheerfully tendered his aid to carry it into effect. But as the council did not convene at so early a day as was expected, the committee were under the necessity of leaving the ground. They, however, left Eld. Goodale, and with him a communication addressed to the council, and gave him suitable instructions for his conduct, with a request to make the earliest communication of the result of the council. His returns were received, and were as favorable as could be expected. The most of the tribes were in favor of receiving

the gospel, and all were in favor of schools. The council met Oct. 6, 1819. It is evident that the proceedings of that committee had a favorable bearing on the future operations of the Board in respect to Indian reform.

After reading the reports, the Board were satisfied that a door was opened by Divine Providence for doing something to ameliorate the condition of the natives; and accordingly they appointed Elds. Bennett and Lawton to visit the western Indians, with instructions to call on Mr. Williams, at Oneida, for advice in respect to the manner of treating with them. Accordingly they visited Mr. Williams, and stated to him the object of their visit. He expressed great surprise at their proposed visit to the west, while Oneida was as destitute of schools as any of the western tribes; and further, that the Indians were anxiously expecting that the Board would set up a school among them. The committee had frequent interviews with Mr. W. and the natives, which were peculiarly interesting; and thought it was their duty to lay the subject before the Board prior to their going to the west. Accordingly, a special meeting of the Board was called, at which they made their report, in substance as follows: That the Oneidas were astonished that your committee should be going to the west to establish schools, until they were supplied, inasmuch as they thought, from what had been already said, the Board would attend to their wants; and if they did not, they should be very much grieved, and greatly discouraged, and it would give the pagan party great advantage. The committee, therefore, are of opinion that God has opened a door, that good may be done to the poor Indians at Oneida. After mature consideration and prayer to God, the Board unanimously resolved to establish a school at Oneida; and appointed Elds. Kendrick, Warren, J. Peck, N. Peck, N. Cole, N. Baker, and F. Freeman, a committee to carry the above resolution into effect. The above-named committee, agreeably to their instructions, soon erected a school-house, to the great satisfaction of the Indians. It was found expedient to erect the school-house on the public square. The committee likewise made a purchase of certain lots of land in the village, for the use of the Society, on which were soon erected houses and barns, together with two mechanics' shops.

The Board, at their meeting in Hamilton, unanimously gave Eld. Robert Powell a call to be their missionary and school-teacher at Oneida. Br. Powell, after receiving the call of the Board, and taking some time to reflect on the subject, gave his answer, in the following letter to the Board:

"HAMILTON, June 13, 1820.

"DEAR BRETHREN—The time is almost expired, in which you were to expect an answer to your proposal with respect to my becoming your school-master to the Oneida tribe of Indians, and your missionary in adjacent settlements. The subject has lain with no small weight on my mind since it was suggested to me. It exceeded anything I ever experienced before: the conflict has been severe, but the struggle is ended—the decision is made—I am at your disposal; and if I can be useful to the sons of the forest I shall be happy.

"But sure I am, if love to God and his cause is not the main-spring of my desires, it would be better for me never to undertake it. My expectations are not sanguine, of immediate success in the undertaking. We are taught, by the experience and success of others, that the habits and traditions of the heathen are not overcome at once. Flattering prospects often promise more than we ever realize; success depends upon a Divine blessing. We are to persevere in the use of the means; it is God's prerogative to give them success. Should he be pleased to smile upon the undertaking, and make me instrumental of doing some little good to the heathen on our shores, I am content to spend my days, wear out, and die, with Indians.

"Subscribing myself yours, in the bonds of
the gospel, I remain your unworthy
brother,

"ROBERT POWELL."

Eld. Powell, having accepted the call of the Board, removed his family to Oneida, and on the 4th of December, 1820, commenced an Indian school. By a letter from Br. Powell to the Secretary, dated Jan. 19, 1821, it appeared that the school was in prosperous circumstances: the number of pupils was about forty. The Indians appeared to be much pleased with the school; the proficiency of the children in

their learning was truly flattering. The school continued in prosperous circumstances through the ensuing season. But the expenses of the Board, in forming the establishment at Oneida, were very great. They had hitherto sustained it without seeking aid from abroad; but at this time it became necessary. Accordingly, the Board appointed their President to take a journey to Washington, to solicit aid from the general government, and also to appeal to the public liberality. He performed the journey, and by God's blessing he received from the War Department a grant of $350, to be paid annually; from the brethren and sisters in New York, together with some donations by the way, the sum of $932 21, which, with the $350 from the government, amounts to $1,282 21. Of this sum $950 11 was in cash; and $332 10 in books and articles of clothing. This collection, through the blessing of God, was made in the short time of six weeks. When the report was made to the Board, it had a pleasing effect; it seemed to be a token that God owned their labors; therefore they thanked God, and took courage; and with renewed energy they moved forward in the arduous work. The school prospered, notwithstanding the violent opposition of wicked white men, who labored to prejudice the minds of the Indians against the Board; and affairs continued in a pleasing train under the superintendence of Br. Powell, who was very active in discharging the duties of a superintendent, missionary, and school-teacher. His labors in all these branches were highly acceptable, and duly appreciated by the Board. Under his tuition upwards of three hundred children received more or less instruction; and his labors were greatly blessed, among both white men and Indians. But to the great regret of the Board, on the 8th of July, 1823, on account of a bad state of health, he requested a dismission. The Board, considering his request reasonable, granted his dismission. They immediately addressed a letter to Eld. Osgood, of Henderson, Jeff. Co., inviting him to accept the superintendence of the station. In August he met the Board, and announced his acceptance of the appointment. Accordingly, he made arrangements and removed his family to Oneida in October following. At this time the Board employed Br. Ashnah Lawton to teach the school, whose exertions in its management gave good satisfaction.

Eld. Osgood was performing his duties as superintendent greatly to the satisfaction of the Board, and for the prosperity of the establishment. Sister Osgood had been received as a missionary, and had the charge of the girls.

Br. J. P. Littlefield boarded the boys. Sister Littlefield had also been received as a missionary. Eld. Osgood's influence was soon seen and felt, in his judicious arrangement of the affairs of the Society, and likewise in his preparing the way for the establishment of a missionary church at Oneida, which, through his exertions, was constituted March 10, 1824. We shall now give an extract from the minutes of the council that gave them fellowship:

MISSIONARY CHURCH CONSTITUTED AT ONEIDA.

"A council convened at Oneida, March 10, 1824, by the request of the missionary families, and others residing in that place. The council was composed of the Board of the H. B. M. Society, with delegates from three churches, together with Eld. David Pease, of Cazenovia, and Eld. Horace Griswold, of Fabius. After due examination, the council unanimously agreed to give them fellowship as a church of Christ in gospel order, to be known by the name of the Missionary Baptist church in Oneida. The number was twenty; and there were favorable prospects of an increase of members. They also publicly recognized Eld. E. Osgood as pastor of the church, so far as was consistent with his duties as superintendent of the missionary establishment. The President gave them the right hand of fellowship; Eld. T. Purinton delivered an appropriate address to the church; Eld. Pease preached a sermon from 1 Tim. i. 15; and Eld. Griswold offered the concluding prayer. The scene was solemn, and evident tokens of the approbation of Heaven were enjoyed. After the exercises the council repaired to the Indian school-house, and had the pleasure of witnessing the prosperous condition of the school. It was an interesting interview. The spectators were greatly pleased in observing the order and regularity evinced in the various operations of the scholars, in whom they discovered an aptness to learn satisfactory to every reasonable

person. To conclude the transactions of the day, Eld. John S. King addressed the school, and offered a prayer to the throne of grace, that God would bless and prosper the institution, and specially grant the blessing of salvation upon the Indian children. The children appeared very attentive."

Soon after the organization of the church, his health began to fail. In his report to the Board, May 15, 1824, he says: "My own health has been very poor, so that I have not been able to attend to the concerns of the mission with that energy that would be desirable. I have done, however, what I could; I have rendered myself familiar to the Indians as I have had opportunity. I have prevailed on several chiefs, with other influential Indians, to visit the school; and they have all appeared to be highly gratified. There is no doubt but that the Society is gaining influence in the nation." On the last Lord's day in May, 1824, he preached his last sermon, and broke bread to the church in Oneida for the last time. He was very weak; but his words seemed to be clothed with power. It was thought by some, at this time, that it would be his last sermon. He continued failing until Sept. 12, 1824, when he fell asleep in Jesus, as we confidently hope. For further particulars respecting his life, religious exercises, active and unwearied labors, and quiet and peaceful death, we refer our readers to his truly interesting memoirs.

Sept. 16, 1824. The Board met at the mission-house in Oneida. It was here that the Board received the afflicting intelligence of his death. He died at Utica, and was interred in this village on the 14th of Sept. Upon receiving this painful stroke of Divine Providence, the Board requested sister Osgood to continue at the station as a missionary, and take charge of the Indian girls, to board and instruct them. Sister Osgood willingly accepted the call; and continued her faithful and useful labors to the entire satisfaction of the Board, until the mission was removed to Tonawanda.

HAMILTON MISSIONARY SOCIETY.

The thirteenth annual meeting of the Hamilton Baptist Missionary Society was held at Hamilton, Feb. 21, 1821. Sermon by Eld. Bennett; after which twenty-six Female and two Juvenile Societies, together with several indviduals, presented donations to the amount of $646 65. After receiving the donations, the Secretary read the report of the Board, which was accepted. By the Treasurer's report, it appeared that the receipts for the year past were $1,571 56; expenditures, $1,351 47; balance, $220 39.

Accounts were received from missionaries of one hundred and two weeks and five days' service performed by them. Then proceeded to a choice of officers for the year ensuing. The Society adjourned, to meet at New Woodstock, in Feb., 1822—Eld. T. Purinton to preach a sermon; in case of failure, Eld. Obed Warren. We give a short extract from the report of the Board:

"From an examination of the returns of the missionaries, it appears that they have discharged their duties in a faithful and prudent manner, highly acceptable to the people among whom they labored, and satisfactory to the Board. In many instances their labors have been crowned with the blessing of God, which forms a fresh stimulus to renewed exertion in this glorious cause: and may we be more zealously engaged to diffuse light and knowledge among those who are destitute."

We shall now give, as a specimen, a short extract from a report of one of the missionaries. Eld. Nathaniel J. Gilbert labored seven weeks and five days, chiefly on the Holland Purchase. He informs us, "That at Mud Creek the Lord has poured out his Spirit on a school and neighborhood, and numbers have been called to realize their election of God;" that "at Concord the Lord has of late poured out his Spirit, and a church has arisen;" that 'at Bethany the Lord has displayed his

the cross. And with inexpressible pleasure we recognize you, dear brethren, as zealous in this blessed cause. It appears that Heaven approves your conduct, and has hitherto succeeded your labors. You will readily perceive that our operations are extending, and consequently call for unremitting exertions on our part to meet the current expenses. We presume that it is only necessary to make you acquainted with the state of affairs, to call forth your utmost exertions in this blessed cause. It is with pleasure we anticipate the termination of the important contest between truth and error, and when our blessed Redeemer will reign unrivaled over all the earth. But we can not close this report without expressing our grateful acknowledgements to the female and juvenile associations auxiliary to this Society; to the Black River, St. Lawrence, and Mexico, Missionary Societies; and also to numerous individuals who have generously contributed to aid in carrying into effect the benevolent designs of this body."

The seventeenth meeting of the Hamilton Baptist Missionary Society was held at Nelson, Feb. 23, 1825. Eld. Bennett preached the sermon, from Isaiah xxviii. 29. The Secretary's and other reports were read and accepted. The school-teacher, and four of his pupils, were present, and their exhibitions were very interesting. Conversation was had concerning the alteration of the name of the Society; whereupon a vote was passed, that a petition be presented to the Legislature, praying for an alteration in the act of incorporation, so far as to alter the name of the Society to that of the Baptist Missionary Convention of the State of New York; and also to increase the number of Directors to thirty. The Board were directed to present the petition. They adjourned, to meet at Fabius, on the Wednesday after the third Lord's day in May next.

Extracts from the Secretary's Report for 1824.

"During the past year, received reports of missionary services performed to the amount of sixty-five weeks. The accounts from the missionaries were very satisfactory, and seemed to indicate the approbation of Heaven.

"Agents were appointed to perform certain duties, which

they have faithfully performed. The Board feel constrained gratefully to acknowledge the generous and prompt assistance they have received from a liberal public. The Board have in all their proceedings enjoyed harmony and unanimity.

"The affairs of the Society were advancing prosperously, when a mysterious stroke of Divine Providence seemed for a while to cast a gloom over the whole scene. They allude to the death of their sincerely lamented superintendent at the Indian station, Eld. Emory Osgood, who departed this life at Utica, Sept. 12, 1824. He had been in the service of the Society but a few months: but through his zeal and activity he had done much in regulating affairs at the mission station. The concerns of the Society had, under his direction, assumed a pleasing aspect. Through the influence of the late superintendent, a Baptist church was organized at Oneida, March 10, 1824, consisting of twenty members. The school continues in a flourishing condition. Forty children are now under the exclusive patronage of the Society. Br. A. Lawton continues as a teacher of the school, and gives general satisfaction. The pupils make good proficiency in their studies."

At the meeting of the Board, in August last, Eld. Sylvanus Haynes and Dea. Squire Manro, members of the Board of the New York State Convention, were present, and expressed a strong desire that a committee from this Board should meet the Convention at Elbridge, in October next, for the purpose of effecting a union between the two bodies, if practicable. A committee was accordingly appointed, who, in company with several members of the Board and of the Society, met the Convention. Whereupon the Convention appointed a committee to confer with them upon the great object in view. During the conference, the committee did not for a moment lose sight of those plain and practical principles incorporated in the constitution of the Society, under which we have for seventeen years so happily, unitedly, and successfully, rallied. They saw no cause to abandon those principles; although they desired an increase of influence and usefulness, which union with their brethren was calculated to effect. After due deliberation, the committee of the Convention agreed to recommend to that body the adoption of the constitution of this Society, with an alteration of the name of this Society, and an increase in the number of Directors. The committee

of the Board could see no reasonable objection to this measure; therefore, they agreed to recommend it to your attention. Accordingly, a special meeting of the Society was called in November last, but on account of the badness of the roads, and inclemency of the weather, but few members attended. However, matters were arranged then, as far as was consistent, in anticipation of a complete union at this time.

On a review of the scenes through which the Board have passed the last year, they have much cause for thanksgiving to God for his special care over them, and his multiplied blessings conferred upon them. The affairs of the Society, although restricted for want of adequate funds, have yet proceeded with a steadiness which indicates the fostering care of Divine Providence, and presages the future benefits to be derived from the united efforts of the friends of religious improvement. An impartial view of the existing state of things in our degenerate world will serve to convince us of the necessity of unremitting exertions for maintaining the blessed cause of our glorious Redeemer. For this cause, a combination of strength and a union of effort are highly requisite. In this State there are more than thirty-nine thousand church-members of the Baptist denomination. Let these be united in one body, and what a formidable phalanx would be presented to the enemy! And is it not desirable that measures be adopted to produce such a union, that the whole strength of the denomination may be brought to bear on one point? It is with pleasure that we view the indications of the complete triumph of our glorious Redeemer. Intelligence is received, from almost every part of the habitable globe, of the increase of light, and of submission to the King of Zion. JEHOVAH is executing judgment upon the gods of the heathen; multitudes of idols are thrown to the moles and bats, or given to the flames. At the command of her King, Zion awakes; she listens to his voice, and begins to assume her beautiful garments, and appears clothed in beauty and arrayed in terror. How lovely the appearance! Songs are heard from the ends of the earth, giving glory to our God. Let us arise, and with united hearts and joyful voices swell the glorious triumph. But while we contemplate the noble scene, we should remember that we must be active in the blessed service.

On Wednesday, May 18, 1825, the Hamilton Baptist Missionary Society met, pursuant to adjournment, at the meeting-house in Fabius. An appropriate sermon was delivered by Eld. Daniel Hascall, from Matt. vi. 19, 20.

Eld. John Peck, the President of the Society, gave information that, agreeably to the petition of the Board, the Legislature had passed a law, altering the name of the Society so as to read as follows:

AN ACT *to alter the name of the Hamilton Baptist Missionary Society, and to increase the number of their Directors.* (Passed April 15, 1825.)

"*Be it enacted by the People of the State of New York, represented in Senate and Assembly*, That the Hamilton Baptist Missionary Society shall hereafter, and from the date of this act, be known and called by the name of the 'Baptist Missionary Convention of the State of New York;' and that the said Convention have power to increase the number of their Directors; and that so much of the act passed March 28, 1817, incorporating the Hamilton Baptist Missionary Society, as relates to the name and style of said Society, be repealed."

A collection of $17 85 was taken.

Let all those who profess to love the Lord, consider the necessity of exerting all their energies to accomplish a complete union among the friends of Zion, and to diffuse the light of the gospel among the destitute. There is much work before us, and many calls to renewed exertions. Remember our poor red brethren in the midst of us. Go to Oneida, Tonawanda, Buffalo, &c. &c., and see there a multitude of interesting children in all the extremity of wretchedness. And does not Jesus say, Take these children, and bring them up for me? How many of the heathen are perishing for lack of vision! How many precious souls, in our towns and plantations, are destitute of the bread of life! And how many feeble churches have no one to lead them, or to administer to them the word of life! And do we not perceive that the enemy is on the alert, endeavoring to rally his broken forces, and fall upon the waste places of Zion? Iniquity abounds,

and the love of many waxes cold. In this emergency it becomes the friends of the Redeemer to come up to the help of the Lord against the mighty. In such a cause none should be remiss. Should our country be invaded by an enemy, that should threaten our lives and liberties, and the destruction of our families, would not every man be at his post? Would he hesitate to part with all his worldly property, if required, to repel the invader, and save his family? But here is an enemy, the most cruel and dangerous, who threatens the destruction of both soul and body. And are we insensible of his fatal inroads? How many of our dear children and friends are led in chains by this cruel enemy! And shall we sleep? Shall we sit down and fold our hands? Shall we continue to hug our wealth, and remain unmoved, while the cries of the wretched are sounding in our ears? Do we not remember the bitter curse denounced on some who came not up to the help of the Lord against the mighty? In a word, let the importance of the cause, the glory of God, the salvation of souls, and our own happiness, arouse us to united and vigorous exertions in this most glorious cause.

By order of the Board.

JOHN PECK, *Pres.*

JOHN LAWTON, *Sec.*

A collection of $17 85 was taken for missionary purposes. After due consideration, it was unanimously voted to amend the constitution so as to read in the following words:

CONSTITUTION.

ART. 1. This Society shall be known by the name of the "Baptist Missionary Convention of the State of New York."

ART. 2. The Convention shall consist of those only who shall subscribe to this constitution, and pay at least one dollar annually into its funds.

ART. 3. The object of this Convention shall be to send the gospel, and other means of promoting the knowledge of God, among such of our fellow-creatures as are destitute; and that either stationary or occasionally, as prudence may dictate and funds admit.

Art. 4. The Convention, at each annual meeting, shall appoint a moderator and a recording secretary of the meeting.

Art. 5. The members, at their annual meeting, shall, by ballot, appoint a President, Secretary, Treasurer, and thirty Directors. The President, Secretary, Treasurer, and twenty of the Directors, shall be members in good standing in some regular Baptist church. These thirty-three officers shall compose a Board, of which the President shall be chairman, and the Secretary clerk.

Art. 6. The President, by the consent of five of the Directors, shall have power to call a meeting of the Convention, whenever to him it shall appear necessary; also, as chairman of the Board, he shall have power, at his discretion, to call a meeting of the Directors; and it shall be his duty to call a meeting whenever requested by five members of the Board.

Art. 7. The chairman, with five other members of the Board, shall form a quorum to do business; and in case of the chairman's absence, any six members.

Art. 8. The Board shall have power to apply the funds according to their discretion, in all cases in which they shall not be restricted by the special direction of the Convention.

Art. 9. They shall have power to appoint and dismiss missionaries, to form and locate executive committees, and to transact all other necessary business of the Convention during its recess.

Art. 10. The Board of Directors shall annually exhibit to the Convention a particular account of the missionaries by them employed; the places to which they are, or have been, sent; their prospect of success; the state of the funds; their receipts and expenditures; and whatever relates to the institution.

Art. 11. The Treasurer shall exhibit, both to the Convention and Board, the state of the treasury whenever called upon for that purpose; and give sufficient security for the funds placed in his hands.

Art. 12. The Secretary shall correctly and fairly transcribe and record the proceedings of the Convention and Board, in a book furnished at the expense of the Convention.

Art. 13. In order more effectually to aid the intention of

the Convention, a subscription shall be kept open for the benefit of the funds, that all who are disposed may do something to promote so laudable an undertaking.

ART. 14. The annual meeting of the Convention shall be on the third Wednesday of October, at 10 o'clock, A. M., at such place as the Convention from time to time may direct.

ART. 15. Any person paying ten dollars in cash at one time, will be considered as a member of the Convention for life.

ART. 16. Any member of this Convention wishing to discontinue his membership, upon paying all dues may have his name erased.

ART. 17. Any number of persons associated for missionary purposes, upon a constitution adapted to the interests of this Convention, may become auxiliary to this Convention. And all members of such societies, who pay one dollar to the funds, shall be considered as members of this Convention. Any auxiliary society or any individual, who shall pay fifty dollars in cash or produce into the treasury of this Convention annually, shall have a right to appoint a member to act in the Board of Directors; and one member for every additional hundred dollars.

ART. 18. The Convention shall have power, at their annual meetings, to make such alterations and additions as experience shall dictate, by a majority of three-fourths of the members present.

The constitution, thus amended, was unanimously adopted. Upon its adoption, the much-desired coalition took place, and the two bodies cordially united; thereby combining the strength and consolidating the energies of the missionary interests in the State.

Immediately after the union was effected, the individuals who were elected by the State Convention at their meeting in Elbridge, were chosen to act as the Board under the new organization.

The Board, under the new arrangement, met at Fabius, May 18, 1825. Eld. J. N. Brown made a report of his proceedings as a missionary at Buffalo, which was deemed highly satisfactory. Br. A. M. Beebee was appointed editor of the "Baptist Register," and general agent for the super-

intendence of its concerns. They proceeded to instruct their missionaries and agents to exert themselves in obtaining subscribers for the "Baptist Register;" and also to receive moneys due for the same. They likewise agreed that the publication of the "Western Magazine" should be continued to the close of the fourth volume, and then discontinued; and that the present editors continue the management of the concern until its completion.

In consequence of numerous applications, they appointed missionaries for the term of two years and eighteen weeks. They also appointed Elds. J. Peck, R. Powell, and E. Galusha, an executive committee, to manage the whole of the concerns of the missionary establishment at Oneida. And having transacted some local business, they adjourned, to meet at Sangersfield, the 3d Wednesday in August next—Eld. Haynes to preach, Eld. Comstock his substitute.

BAPTIST MISSIONARY CONVENTION.

We purpose now to give a brief sketch of the rise of the Baptist Missionary Convention of the State of New York and its vicinity.

In the year 1821 a general opinion prevailed that the time had arrived when the strength of the denomination should be concentrated, and brought more distinctly to bear upon the great missionary enterprise. There had existed, for several years, small missionary societies and associations, in different parts of the State, operating to the extent of their means, but without concert; and it was the opinion of many judicious brethren that a missionary state convention might be formed, upon such principles as would secure the united action of all these bodies, and bring to their aid a much greater amount of means than could otherwise be obtained; and thus enable them to do more in supplying the destitute with the gospel than they were doing. With these views the Hudson River Association, at their session in August, 1821, adopted the following resolutions:

"*Resolved*, That a circular letter be written and addressed to all the regular Baptist associations in this State; inviting them to express distinctly, in their minutes, their deliberate opinion on the propriety of constituting a general convention of the State of New York, to be composed of delegates from every association in the State which may be favorable to the measure; and that a committee be appointed to draft such a circular, expressing the object to be gained by such a convention, and present it to the next association.

"*Resolved*, That Brn. Malcom, Leonard, and Sommers, be that committee."

At the meeting of the Otsego Association, the September following, the aforesaid resolution was referred to a committee, consisting of Brn. Elijah F. Willey, Joseph More, and

Charles Babcock. This committee reported in favor of immediate action, but recommended that the proposed Convention confine its efforts to the support of domestic missions. They also submitted the following resolutions, which were unanimously adopted, viz.

"*Resolved*, That a committee of three be appointed by this Association, as delegates, to meet such other delegates as may be appointed by sister associations, to adopt measures for carrying into effect the above object.

"*Resolved*, That the delegates be requested to hold their first meeting at the village of Mentz, (near Auburn,) in the county of Cayuga, on the third Wednesday of November next, at 10 o'clock, A. M.

"*Resolved*, That we earnestly solicit the associations in this State and its vicinity to unite with us in the above plan; and that such as may convene before the meeting of the convention as above, at Mentz, will appoint delegates to meet at the above time and place.

"*Resolved*, That Elds. E. Galusha and D. Putman, and Dr. Babcock, be delegates to meet as above; and that Eld. W. Windsor be substitute, if either fail."

In accordance with this resolution, on the 21st of Nov., 1821, delegates duly appointed by the Otsego, Oneida, Madison, Franklin, and Cayuga, Associations, assembled in the town of Mentz, Cay. Co., and organized under the name of the Baptist Domestic Missionary Convention of the State of New York and its vicinity.

A constitution was adopted, the fourth article of which says, "The object of this Convention shall be to promote domestic missions." The first officers of the Convention were as follows, viz. Dea. Squire Manro, President. Eld. Sylvenus Haynes, Vice-President. Eld. Elijah F. Willey, Secretary. Dr. Charles Babcock, Treasurer. Elds. O. C. Comstock, Solomon Goodale, Elkanah Comstock, J. S. Twiss, John Jeffries, Dea. Jonathan Olmsted, and Brn. Alexander M. Beebee and Isaac Geer, Directors.

Among the number who composed the meeting were those faithful servants of the Lord, Elds. Sylvenus Haynes, Caleb Douglass, and Joseph More, and Deas. Asher Wetmore, Squire Manro, and Dr. Francis Guiteau—men full of faith and of the Holy Ghost; all of whom have ceased from their

labors, and, we believe, have entered into the joy of their Lord. No one, who attended the meeting, can have forgotten the singular manifestation of God's power and presence then and there enjoyed, or with what freedom, faith, and fervency, God's blessing was sought upon the labors of that day. Before the Convention closed its session, the following address was adopted, viz.

"ADDRESS

OF THE BAPTIST DOMESTIC MISSIONARY CONVENTION OF THE STATE OF NEW YORK AND ITS VICINITY.

To all the Associations, Missionary Societies, and Churches, within the said territory, and to the Christian Public.

"At a time when the dispensation of mercy is opening to the benighted nations of the earth—when Christian communities, in every country, are awaking from their long slumbers to liberal exertion—when the Bible and the missionary are making their peaceful way alike into the palace and the cottage of the heathen—with peculiar pleasure we witness the benevolence, assiduity, and perseverance, of many domestic missionary societies now in existence, and most cheerfully bid them God-speed. They have done what they could. Still, it is much to be lamented, that, for want of more ample means, their worthy labors are far from supplying with the precious gospel the vast multitude in our country who are perishing for lack of vision, or setting in 'order the things that are wanting' in the destitute churches.

"The following disadvantages attend the present state of things:

"The separate funds of small societies do not enable them to employ, in all cases, men well qualified for the arduous duties assigned them. Where missionaries labor, they are taken as samples of the denomination by which they are sent out; or, rather, they are considered as the ablest among their brethren. Ought we not, then, to select for such an important embassy those who possess the best talents, and the most information, as well as the greatest share of prudence and piety? Missionaries are spiritual planters; and

let it not be forgotten that such was the appellation of a Paul, not of an Apollos. It is a painful consideration that the limited resources of our present societies prevent their employing any suitable person for a considerable length of time. Consequently, the faithful missionary, after entering an important field of labor, and seeing the pleasure of God begin to prosper in his hand, finds that the term of his mission has expired, and the means of his support are exhausted. The wants of his distant and dependent family oppress his mind, and urge his speedy return to their relief. He fears, on the one hand, the just charge of being worse than an infidel if he do not hasten to provide for his own household, and, on the other, a dreadful woe if he contiuue not there to preach the gospel. The entreaties and tears of anxious sinners and ardent converts overcome him—he tarries a few days longer—God pours out his Spirit—sinners are regenerated—the weeping multitude hang upon him, crying, 'Do not leave us! we fear going to hell without ever hearing another gospel sermon!' But the time has come, and he must tear himself from them. He leaves young and inexperienced converts without instruction, without human protection, without a church to nourish them, exposed to the attacks of Satan, the corruptions of their own hearts, the sophistry and malignity of infidels and false professors. He leaves convicted sinners destitute of an evangelical messenger to point them to the Lamb of God, who alone can take away their sin. Could such provision have been made, by an adequate society, as would enable him justifiably to continue a month or two, perhaps many precious immortal beings might, through his instrumentality, have been brought out of darkness and despair into the light of life, to embrace the hope of eternal glory. A church might have been constituted, and a flock in the wilderness inclosed in the gospel fold.

"The object of the Convention is to remove such evils, and to produce a greater sum of good: not by destroying, superseding, or opposing, those benevolent missionary societies already in operation; but by combining, improving, and maturing, them.

"The benefits which it is devoutly hoped will result from this institution, are,

"1. A combination of energies, efforts, and funds. And let it be remembered that 'combined exertion is powerful exertion.' As extreme heat depends on the concentration of many rays into a single point, and as the powerful current of a majestic river is produced by the uniting of its various tributary streams, so, in relation to doing good, the strength of the churches of Christ (as far as human ability extends) consists in a union of their wisdom, their talents, their graces, their charities, and their exertions, in mutual and friendly co-operations. In blending our liberalities, we may be able more largely and effectually to supply the destitute, by commanding, for missionary purposes, the first talents and graces committed to our denomination. Is it not highly important that those who enter the enemy's territories, to plant the standard of Emanuel, should be well acquainted with his mode of warfare? and that he who lays the foundation of God's house should be a wise master-builder? How desirable is it that those who are to organize churches in the moral wilderness, and 'set in order the things that are wanting' in those that are scattered, divided, or distracted, should be wise as serpents and harmless as doves—that they should be thoroughly acquainted, not only with human nature and the economy of Divine grace, but with the discipline of the house of God—that they may be able to answer the various inquiries of the ignorant, stop the mouths of gainsayers, reconcile the disaffected, and humble the vain-boaster? Does not the honor of religion and the good of souls require a missionary board, whose funds will authorize them to say to those who are best qualified for the responsible and momentous work of a domestic missionary, 'Go, enter on missionary ground, and there continue as long as God in his providence directs, and we will provide for your family and flock?'

"2. The collection of important and extensive information. A convention of delegates from every part of this State and its vicinity will bring together numerous interesting and essential facts, concerning the want of churches, destitute portions of country, and the operations of the hand of God in different places. And through the medium of that correspondence, which the constitution provides, the moral as well as local situation of that vast and gloomy region in the west will be laid open to the view of the Board, and by

them to that of the benevolent public. Much time and money are now employed to little effect for want of such knowledge.

"3. A judicious distribution and destination of missionaries. Owing to an ignorance of each other's proceedings, different societies, in some instances, send more missionaries to some particular places than are needed, while others are left entirely destitute, and, for want of proper information, often direct them to fields of labor far less important and promising than many that remain unoccupied. Whereas, a society, having an ample and distinct view of the whole ground, and also of the different gifts at its command, can adopt and occupy to peculiar advantage.

"4. The continuance of useful and successful missionaries in places where God has smiled, and still smiles, on their labors; and where existing circumstances and impressions of duty require them to remain.

"A transient falling of drops of water scarcely affects the surface of the earth; but 'a continual dropping weareth away stones.' So, notwithstanding a sermon or two from a faithful embassador of Jesus Christ may scarcely produce a perceptible effect, yet a continuation of his ministerial exertions is often blessed of the Lord for the conversion of hundreds of sinners and the organization of formidable churches. In clearing land of its native growth, we would not pass along, giving a single blow to every tree in the forest; neither should the missionary (unless of necessity) preach a single sermon *only* to a destitute people. Nor should he leave the infant churches, the solitary convert, like a stalk of wheat in the thick woodland, to a sickly growth beneath the extended branches of umbrageous oaks; but make an opening to admit the warmth and effulgence of the sun.

"Could you witness the heart-rendings of a missionary about to leave converts weeping on every side, while sinners wring their hands in the agonies of despair, would you not say, 'Let something be done to prolong his stay?' As to the duty of supporting domestic missions, need we say anything by way of argument? Tell us, you who have been delivered from darkness, sin, and death, by the glorious gospel of Christ! tell us, ye parents who have beloved children in

the western wilderness, where the voice of a herald of mercy is never heard! Will you unite with us in bearing the endearing testimonies of a once expiring Savior's love to those who dwell in the shades of moral night, and are exposed to the blackness of darkness forever? May the God of compassion render you compassionate, and teach you, by happy experience, that there is a giving that is more blessed than receiving."

Immediately after the Convention adjourned, the Board commenced their labors; and although they had no funds in the treasury, yet, relying on the Lord, they during the year gave appointments to Brn. Elon Galusha, Elkanah Comstock, and John G. Stearns, as missionaries.

The first annual meeting of the Convention was held at Whitesboro, Oneida Co., Oct. 16, 1822. The meeting was opened by reading a portion of scripture, and prayer. The report of the treasurer exhibited the amount of moneys paid out during the year by order of the Board, to be $147 84. The report of the Board exhibits the following results from the labors of their missionaries, viz.

"That Br. John G. Stearns labored in the vicinity of Buffalo, to their entire satisfaction; and that the entire expense of his mission was defrayed by the people among whom he preached the gospel. That Br. Elon Galusha had spent a portion of his time at Buffalo, where he had been instrumental in the hand of God of establishing a respectable church of thirty members; and where he baptized many worthy citizens of the village, it being the first time the ordinance of baptism had ever been administered in that place in its primitive form. In addition to his labors at Buffalo, Br. Galusha visited the Territory of Michigan, and was the instrument of planting the standard of the cross at Pontiac, it being the first Baptist, if not the first Protestant, church, in the Territory. Here, also, he administered the ordinance of Christian baptism, it being the first time the waters of the Territory had furnished a liquid grave for the disciples of Christ, except at the mission-station among the natives. And that Br. Elkanah Comstock had labored in Centre Co., Penn., where his efforts had been uncommonly blessed in awakening sinners, and in confirming the souls of the disciples."

At this meeting it was "Resolved, That a sermon be preached annually at the opening of this Convention, and that a contribution be taken immediately thereafter to further its benevolent objects."

The second annual meeting of the Convention was held at Vernon, Oneida Co., Oct. 15 and 16, 1823. The introductory sermon was delivered by Br. Lewis Leonard, from Zech. iv. 7. The report of the Treasurer showed that $311 39 had been received, and $192 43 had been paid out during the year. The report of the Board states "That they appointed several missionaries, but that two only had accepted the appointment. These were Br. Elkanah Comstock, who continued his labors in Centre Co., Penn., and Br. John N. Brown, who had taken charge of the church at Buffalo." The labors of these brethren are represented as having been "highly beneficial to the churches among whom they labored." The report also mentions one agency which was performed without any expense to the Convention, deserving of notice. It was by the venerable President, Dea. Squire Manro. He explored the Territory of Michigan, and reported "That he found the Territory in great moral darkness, very much needing the labor of missionaries, and presenting most favorable openings, where the people are desirous to receive the embassadors of Christ."

The third annual meeting of the Convention was held at Elbridge, Onon. Co., Oct. 20 and 21, 1824. The introductory sermon was delivered by Br. Spencer H. Cone, of N. Y. The meeting was highly interesting, and more fully attended than any previous one. The Treasurer reported the amount of his receipts to be $————, and that of the disbursements to be $704 91. From the report of the Board, it appears that they had appointed Br. Calvin Philleo their agent, and had also commissioned ten or twelve other brethren as missionaries; yet but a few entered the fields assigned them. Br. John N. Brown continued at Buffalo, Brn. John Blain and F. H. Johnson were employed alternately at Oswego, Br. Randolph Streeter at Vienna, and Br. Elkanah Comstock at Michigan. While each of the brethren labored to the entire satisfaction of the Board, none submitted to

sacrifices as extensive as Br. Comstock. He endured the privations and diseases of Michigan in the early settlement thereof, with unflinching perseverance, and continued to occupy the field assigned him, with untiring faithfulness, until the Lord called him to enter the rest in reserve for his people. During the period he was engaged in the ministry, the cause was so much extended in that Territory, that he not only assisted in the organization of a number of churches, but was also permitted to participate in the labor of forming the first Association.

At this meeting of the Convention an event occurred, which had long been most ardently desired by all the friends of domestic missions in this State. Upon the request of the President of the Convention, and one of the Directors of the Board, the Hamilton Baptist Missionary Society, which had existed for more than seventeen years, were represented by a committee whose object it was to propose a plan upon which a union might be effected between the two bodies. The Convention promptly appointed a committee on their part, and the two committees agreed upon the plan, which the Convention accepted and adopted, and the amalgamation was consummated at the subsequent annual meeting of the Hamilton Baptist Missionary Society, as has been already stated.

As the constitution was so altered as to increase the number of Directors to thirty, it is deemed advisable to append the names of the first officers after the union occurred, viz.

Elon Galusha, President. Elijah F. Willey, Secretary. Charles Babcock, Treasurer.

Nathaniel Kendrick, John Peck, Sylvenus Haynes, John Jeffries, Squire Manro, Alexander M. Beebee, John Blain, Alfred Bennett, Lewis Leonard, Oliver C. Comstock, John S. Twiss, Thomas Purinton, Jonathan Olmsted, Asa Averill, Daniel Putman, Joel W. Clark, Eliada Blakesley, Leland Howard, Rufus Babcock, Nathaniel Cole, Archibald Maclay, John Lawton, Martin E. Cook, Spencer H. Cone, William Colgate, John Williams, Thomas Purser, Howard Malcom, Nathan Peck, and Horace Griswold, Directors.

Before this election occurred, Dea. Squire Manro, who had been the President of the Convention from its organization, requested his brethren, in view of his age and infirmi-

ties, to allow him the privilege to retire at least from that office, and to fill it with some brother who had not borne the burden and heat of the day. The Convention complied with his request, but continued him in the Board, so that his counsel was still secured, and his time, his talents, and his property, were unsparingly devoted to the interests of the Convention, until the Master released him from his labors, and received him into the mansions above.

The feelings of the Convention and of the Board, in view of the events connected with this meeting, and that of May following, when the union was consummated, will be fully developed by the following address, which they adopted and circulated throughout the State.

"ADDRESS

OF THE BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW YORK.

To all the Missionary Societies, Associations, Churches, and friends of Christian benevolence, through the State.

"The object of this Convention is to promote the knowledge of Christ among such of our fellow-men as are destitute of the ordinary means by which he reveals his grace and glory. To effectuate this purpose extensively, to us it appears important to combine, as far as practicable, the talents, resources, and energies, of our denomination, in every part of the State. And we rejoice to see our brethren in other States adopting such a course. That much good is done by small societies, and even by individuals not in concert, we do not doubt: that abundantly more may be accomplished by a general union, is obvious. What would be the comparative force of two armies of equal numbers and equal valor, the one in single and disunited effort, the other in conjoint engagement? The former would resemble a mass of loose sand upon the shore, that yields to every wave; the latter a rock in the ocean, that defies the rushing billows. Such is the respective efficacy of separate and combined exertions in every cause. The most important achievements of which we have a knowledge, in every department of intellectual

being, are the result of concurrence. There is a most perfect co-operation of all the glorious persons of the Godhead in the stupendous works of creation, providence, and redemption. The angelic hosts of all move in concert. In the cabinet of every nation on earth there is conjunction. So essential is this to success in any great undertaking, that demons, with all their discordant feelings, co-operate in executing their infernal schemes. If, then, all rational beings, whether holy or unholy, whether on earth, in heaven, or hell, unite with their respective compeers in the production of important effects of joint interest, what an irrefragible proof have we of the great advantages resulting from a concentration of energies!

"Where a coincidence of views and feelings forms a common bond of friendship, a combination of effort is doubly advantageous and deeply interesting. Such are all associations in heaven; such were those of the apostles and primitive disciples; and such should be those of Christians in the present day. 'Behold! how good and how pleasant it is for brethren to dwell together in unity.' How amiable for brethren to labor together in love! It is much to be regretted that, in the Baptist denomination, where there is so much unison of sentiment and harmony of feeling, there is not a more general amalgamation and co-operation, especially in the promotion of domestic missions. Although the whole number of missionaries employed by us bears a very small proportion to the numerous and extensive fields of labor, yet for want of concert, when a Macedonian cry is heard from a particular quarter, many societies, equally anxious to afford relief, and ignorant of each other's designs, pour in their missionaries in abundance, which, besides exciting the false idea that there is an amplitude (or rather superfluity) of funds and laborers to supply all the destitute places in our country, often creates jealousy and alarm. This, and many other evils heretofore mentioned in our circulars, may be remedied by a union of all our societies in one general head; so that, acting as members of one common body, they may afford mutual aid. The benefits accruing from such a concurrence, in addition to those exhibited in our former communications, are

"1. *An extension of acquaintance with both the persons and gifts of our brethren.* How exhilarating to behold the faces, and witness a display of the graces, of those of whose faith and labors we have only heard by the hearing of the ear—to learn the way in which the Lord led them—to take sweet counsel, sympathise, rejoice, pray, and praise, together. Acquaintance thus formed stifles jealousies and prejudices which were founded on an ignorance of each other, and often makes us blush to think of the prepossessions we had cherished. It teaches us, effectually, to judge no man (especially a brother) before we hear him.

"2. *An increase of affection.* The association and familiar intercourse of friends has a natural tendency to strengthen their attachments. Like the apostle of the gentiles, we may feel deep solicitude and sacred regard for those disciples whose faces we have never seen in the flesh; but to view them bearing the image and breathing the spirit of Christ, and coming up to the help of the Lord against the mighty, fans the spark of fraternal love to a flame. By meeting, consulting, and laboring, together, our hearts become most firmly cemented. Nor does anything more endear Christians than a union in labors of love.

"3. *An acquaintance of knowledge, not only of missionary, but various other, subjects.* Although the principles and general character of the Christian religion are the same in all places, yet every part of Zion has its peculiarities. Among Christians there is a diversity of gifts widely dispersed, and they have minds differently framed and differently fraught. A large collection of these, together, not only promotes our general information, but furnishes a minute knowledge of the internal state of Zion, which we could derive as safely and easily from no other source. Each contributes, of his own private store, to the common stock, and thus all are enriched, without in the least impoverishing any.

"4. *A beneficial assimilation.* By an interchange of ideas, a reciprocation of friendly feelings, a mutual forbearance and condescension, towards those of different habits, each gradually loses his own peculiarities, and amalgamates with the body. Thus brethren become of one heart and one mind.

"5. *Needful excitement.* Although the active mind of

man, like the vibrating pendulum, is constantly in motion, yet, by its own gravitation, it is ever tending towards a state of rest. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." By such a coalition, those who have become listless are roused to emulation, fired with ardor, and nerved with vigor.

"6. *Encouragement.* We sometimes feel like the prophet Elijah, when he complained that the altars of the Lord were digged down, the prophets slain, and he left alone in perils and distress. But when our eyes behold a goodly number whom God has reserved for the defense of the truth, we receive new strength and resolution. We then feel that those who are for us are more numerous than those who are against us. When the brethren who went from Rome to meet St. Paul, arrived at Appi Forum and the three taverns, the apostle saw them and took courage. Often, when the afflicted and disheartened minister of Christ sets out for such a meeting, his heart is ready to burst with grief. But the first sight of his brethren and companions in tribulation causes his dejected countenance to sparkle with animation, and his bosom to thrill with joy.

"7. *A greater watch-care over the interests of Zion.* 'In the multitude of counselors there is safety.' A convention of delegates from every part of the State will afford an opportunity to such as are assailed with errors peculiar to their section of country, or involved in distressing and perplexing cases of discipline, and other difficulties, to consult their brethren who have gained wisdom by experience, and prudence by the things which they have suffered; and who are remote from those predilections which sometimes bias the judgment of the best of men. Such an intercourse, furnishing, as we have already remarked, a more minute acquaintance with the internal concerns of our churches, will have a tendency to secure them against error, by turning upon them the vigilant eyes of thousands who feel the deepest interest in their welfare. We have named but a few of the many advantages which, it is confidently believed, would result from a general union in our State Convention. We must now proceed to notice the principal objections that have been raised against it.

BERKELEY BAPTIST

"1. *That it tends to aggrandizement*, by promoting some of the brethren to more honor than others share.

"2. *That large ecclesiastical bodies are dangerous to the cause of Christ.*

"In answer to the first objection, we need only say that no honor is conferred on any brother by this body but that of a servant. And if any are desirous of the honor of devoting much time, much labor, and some cash, too, (without pecuniary reward,) to the precious cause of truth, let them share it as largely as their benevolent hearts may crave; for the heavier they are laden with it, the more will God be glorified, and suffering humanity relieved.

"To the second objection we would reply, that all ecclesiastical bodies are dangerous, in proportion, not to their numbers, but to the independent power they possess, the temptation they are under to abuse it, and the encouragement they give to unholy ambition. But this Convention, as may be seen by its constitution, is invested with no such power—can acquire none; consequently, can abuse none. Its members are chosen annually by the brethren. Its funds are all derived from free donations, and must be appropriated according to the direction of the donor. It affords no encouragement to unholy ambition, as it enjoys no emoluments, pays to its officers no salary, no perquisites, and confers no honorary titles. We are able to discover no more danger, or tendency to aggrandize, in this case, than where the citizens of a town, to promote an object of common interest, and within their own jurisdiction, meet together, elect a moderator and a clerk, pass resolutions, and appoint a committee to carry them into execution. Let none do like a man, who, to avoid a shadow, would run off a precipice.

"Is not the fact itself, that many are afraid of combinations, proof of their efficacy? Why are any alarmed at the first mention of them? Because wicked men, acting concurrently in a bad cause, have done much evil. By the same rule, virtuous men, by conjoint effort in a benevolent cause, may do much good.

"System, so essential to the efficiency of our missionary operations, is less visible in the accumulation than in the distribution of our funds. While we are tenacious of a system of doctrine and a system of discipline, let us estab-

lish and maintain a system of liberality. To raise a missionary fund, permit us, dear brethren, most earnestly and affectionately to recommend to you the following method:

"1. Let every Baptist association in the State resolve itself into a missionary society, auxiliary to this Convention, and appoint a treasurer and scribe.

"2. Let every church form itself into a branch of the auxiliary society in its own association—elect a treasurer and collector.

"3. Let every member in each church subscribe and pay over to the collector, annually, such sum as circumstances and duty may dictate—give the poor widow an opportunity to cast in her mite, and allow even those indigent members, whom the prosperous brethren are in duty bound to assist, the pleasure of paying at least one shilling annually for the spread of that precious gospel by which they hope to be forever enriched. (Additional subscriptions may be obtained in the society, also.)

"4. Let all the subscriptions be seasonably collected, paid over to the treasurers of the branch societies, and by them forwarded to the associations, respectively, by the delegates of the churches.

"5. Let the moneys, when duly received and registered by the treasurers and scribes of the auxiliary societies, be forwarded by their delegates to the Convention.

"6. In the minutes of the associations, let the amount paid by each church be inserted.

"7. Let the minutes of the Convention exhibit a full account of all the moneys received from the auxiliary societies.

"Thus let us walk hand in hand in our labors of love, and each contribute, according to his ability, to the promotion of the precious cause of our blessed Saviour.

"With pleasure we state that measures preparatory to a union of the Hamilton Baptist Missionary Society with this Convention have been mutually adopted, and no doubt remains of the speedy accomplishment of an object so desirable. We hail its approach as peculiarly propitious. The high standing of that large and respectable society, the talents, zeal and resources, it combines, together with its extensive, steady, and successful, operations, excite the most cheering anticipation of happy results from the contemplated union.

"The appointment of Rev. John Peck, as General Agent of the Convention, will, it is most confidently believed, greatly conduce to its prosperity. His active energy, assiduity, and missionary zeal, are too well known to require our commendation. He has accepted the appointment, and entered upon a discharge of the duties of his office.

"The Board, having been instructed by the Convention to inquire into the expediency of issuing a periodical publication, and, if deemed proper, to carry the same into effect, and having received an offer of the 'Baptist Register,' have resolved to adopt that paper, and enlarge it to the present size of the Christian Secretary. They have appointed A. M. Beebee, Esq., editor, and made arrangements for executing the mechanical work in the best manner. These arrangements, together with the talents, taste, energy, and assiduity, of the editor, inspire us with a confidence that the work will not be inferior to any of the kind now published in the country.

"We close by soliciting your prayerful attention to the above plan of operation, and your cordial aid in carrying it into successful execution.

"E. Galusha, *President.*

"E. F. Willey, *Secretary.*"

The Board of the Convention met, pursuant to adjournment, at Fabius, in May, when the Hamilton Missionary Society was merged in the Convention, and the Board commenced their labors. They gave appointments to missionaries, which, together with those made at subsequent meetings, provided for five years of ministerial labor among the destitute. They also attended to the concerns of the Indian station at Oneida, and laid the foundation for a weekly religious publication.

On the day preceding the fourth annual meeting of the Convention, the Board met at Cazenovia village, when they received very cheering reports from the missionaries under their patronage, and from the Indian school at Oneida. The following report of the General Agent was also received, and is here presented, as it exhibits the general feelings of the denomination on the subject of the amalgamation:

"*To the Baptist Missionary Convention of the State of New York.*

"Dear Brethren—On being informed that I was appointed your agent, I was much exercised in my mind to know what was duty. On the one hand, the thought of being absent for a year from the church with whom I had labored for twenty-one years, together with my own inability to perform so great a work as would devolve on me,—and on the other, the call of the brethren, and the destitute condition of thousands ready to perish for lack of vision,—operated powerfully on my mind, and I felt sensible that I needed wisdom from on high. I therefore had recourse to a throne of grace, and at length I became satisfied in my own mind that it was my duty to accept the call of the Board.

"Consequently, on the 1st of January, 1825, I commenced my labors as an agent, by visiting some of the societies auxiliary to the Hamilton Baptist Missionary Society, with a view to lead them into the measures of the Convention, and point out to them the importance of general union. In this I happily succeeded. I was then necessarily engaged in editing, distributing, and collecting, for the magazines, which required much labor, a report of which I shall defer until the completion of the work. I also spent much time in obtaining an alteration in our charter, and in attending to the concerns of the Oneida school, and also of the Baptist Register.

"I then proceeded in organizing branch societies in the counties of Madison, Onondaga, Cayuga, Seneca, Oneida, Oswego, and Chenango. After this I visited the Franklin, Saratoga, Hudson River, Otsego, Madison, Cayuga, Ontario, Genesee, and Holland Purchase, Associations, all of which came cheerfully into the measures of the Convention, as auxiliaries. In the vicinity of these Associations I formed branch societies as I had opportunity. I likewise visited general societies or boards, viz. Saratoga, Mexico, New York, Genesee, and Holland Purchase, all of which agreed to aid the Convention.

"Although soliciting immediate aid was not my principal object, but to bring the strength of our denomination to bear on one point in missionary operations, yet I have received in contributions, and other ways, in cash and property, **$1,384 74.**

"I would devoutly acknowledge the goodness of God to me, in the preservation of my health, and for the success that has attended my feeble labors. And under God I would acknowledge the kind attention and unwearied exertion of our brethren in the ministry to promote the great object; and likewise our dear brethren and sisters in general, who are deserving the thanks of the Board for their labors of love in the glorious cause. Upon a view of the whole subject, I think we have great reason to take courage and go forward. Every circumstance seems to presage the approach of a glorious era.

"It becomes us, then, to be on the alert. *Union* and *energy* should be our motto. Let the whole denomination be united, and they will present to view a powerful phalanx, which will be appalling to the enemies of truth. Then may we with confidence say with the Psalmist, 'Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.'

"Yours, in the gospel,

"JOHN PECK."

The fourth annual meeting of the Convention was held in Cazenovia village, Oct. 19 and 20, 1825. The introductory sermon was delivered by Br. Howard Malcom, of Hudson. The meeting was one of deep and thrilling interest. The delegates sat together in heavenly places, and spectators were constrained to say, "Behold! how good and how pleasant it is for brethren to dwell together in unity." The report of the Treasurer states the receipts for the year then passed to be $2,725 39 and the disbursements to be $2,269 97. The report of the Board gave a gratifying view of the results of labor performed, and an affecting picture of whitening fields, with no reapers to secure the precious fruits.

The fifth annual meeting of the Convention was held at Mentz, Cayuga Co., Oct. 18 and 19, 1826. The introductory sermon was delivered by Br. Ezra Going. According to the provisions of the constitution, Br. Alfred Bennett was chosen moderator, and Br. Horace Griswold clerk. From

the report of the Board, it appeared they had provided, by appointments of missionaries, for six years and twenty-four weeks of ministerial labor among the scattered settlements of our own and adjoining States, and that the smiles of Heaven had attended the missionaries employed, and the missionary stations under their patronage. During the year then passed the disbursements amounted to $3,361 42. The meeting was one of the most heavenly character, under the influence of which the brethren felt to thank God and take courage.

The Board, after the adjournment of the Convention, entered upon the duties of their office. Their first business was to appoint the following Executive Committees, viz.

On the Oneida Station—Robert Powell, John Peck, John C. Harrison, Nathan Peck, and Nathaniel Cole.

On the Tonawanda Station—Eli Stone, K. H. Benedict, and John Miner.

On the Squawkey Hill Station—Eliab Going, Anson Tuthill, and Whitman Metcalf.

On the N. Y. Baptist Register—Squire Manro, Asher Wetmore, Amasa Sessions, Jonathan Olmstead, and John Manro. Br. John Peck was reappointed General Agent, and has been continued in that office until the present time.

They also made appointments and appropriations according to the best of their judgment, at this and at their subsequent meetings, the whole of which, with the results, will appear in their report at the next meeting of the Convention.

The sixth annual meeting of the Convention was held in Utica, Oct. 17 and 18, 1827. The introductory sermon was delivered by Br. Leland Howard, from Isaiah ii. 23. Br. Lewis Leonard was chosen moderator, and Br. Jesse B. Worden clerk. The Treasurer reported the receipts, including the balance of last year, to be $4,881 14, and the disbursements to be $3,883 02. Death having laid his hand upon Eld. Sylvenus Haynes during the year then past, the Convention adopted the following resolution, expressive of their sense of his worth, viz.

"*Resolved*, That we deeply sympathize with the widow, children, and other relations, and the public, in the loss that they and we have sustained in the removal, by death, of our much esteemed brother in the ministry, Eld. Sylvenus Haynes,

who has heretofore taken an active and useful part in our deliberations; and we would feel especially admonished by this trying providence to increased diligence in the service of our Lord Jesus Christ."

That the progress of the Convention may be seen for the year, the following extract from the report of the Board is here submitted:

"DEAR FATHERS AND BRETHREN—Permit us to present to you a concise account of our operations during your recess. The spirit of love has been with us in our meetings; we have enjoyed great harmony in our views, and the utmost cordiality of feeling, and we hope that spirit, which is ever identified with true religion, has been increased by our meeting and laboring together.

"We have in the field about thirty missionaries, who have either completed or entered upon their appointments during this year; but we regret that all have not rendered us a report. As far as we are able to judge, from what has come before us, we think we have cause of lively gratitude to our heavenly Father, for his kind care over us and our missionaries, in affording them success in their labors of love, in ministering abundant consolation to the children of God, and the quickening influences of his Spirit to dead sinners. Something more than one hundred and sixty have been baptized; the gospel has been preached to thousands of the destitute; and many of the children of the natives have been instructed in the principles of science, civilization, and religion. In view of all, we will say, we are encouraged by the blessings that have attended us; we are strengthened by the increase of the spirit of liberality among our brethren, and the reduction, in a great degree, of the prejudices which have tended so much to hinder our benevolent operations; and we are excited to renew our exertions, by the opening of new and extensive fields of labor, and the strong cries of the destitute for assistance. But we are destitute of a competent number of laborers, and of adequate means; and we earnestly desire the Lord to send forth laborers into the harvest, and to produce the evangelical spirit of love to our neighbor, as to ourselves; and we recommend to our brethren in the ministry, and in the churches, to adopt some systematic course of exertion to aid our funds; and may we enjoy the

spirit of grace and supplication, and commit our souls and bodies to the care and service of God.

"All of which is respectfully submitted by the Board.

"ELON GALUSHA, *President.*

"C. G. CARPENTER, *Secretary.*"

The officers elected at this meeting of the Convention, were for the most part those who had previously constituted the Board of Directors. A change, however, was necessarily made in the office of Secretary. Br. Elijah F. Willey, who had filled that office from the organization of the Convention, much to the satisfaction of his brethren, being compelled from ill health to relinquish his ministerial labors, and to remove to another part of the State, resigned the office, and Br. Calvin G. Carpenter was elected.

The seventh annual meeting of the Convention was held in Troy, Oct. 15 and 16, 1828. Br. S. H. Cone delivered the introductory sermon, from Isaiah liii. 11: "He shall see of the travail of his soul, and be satisfied." Br. Cone was chosen moderator, and Brn. John Smitzer and C. G. Carpenter clerks.

The representation of associations and missionary societies was very general, and the harmony and fraternal affection which attended the meeting would have led the spectator to say, "See how these brethren love one another!"

The Treasurer's report showed the receipts to be $4,113 36; and the sum paid out to be $3,108 45.

By the following extract from the report of the Board, the amount of their appropriations and appointments, with the success attending the same, will fully appear:

"We have been enabled to move onward in the most perfect concert. Not a single instance of collision has occurred in the Board to interrupt its operations or mar its harmony. We have seen and felt how blessed it is for brethren to dwell and toil together in unity. The fact that all the proceedings of the Board at each of its successive meetings have been inserted, at full length, in the periodical publication under the patronage of the Convention, supersedes the necessity of such a minute detail of our transactions as might otherwise be demanded.

"*General Agent*—No time was lost in securing and commanding the services of the General Agent, whose labors for several years in the employment of the Board have been so successful, that their continuance was deemed highly important. Nor have his exertions to promote the interests of the Convention, since his last appointment, been less indefatigable or less prosperous than formerly. It has been his constant object to bring into as speedy and as general effect as practicable the systematic course of operations dictated by the Convention at its last annual meeting. For this purpose, he has visited numerous churches, associations, and missionary societies, and solicited their co-operation in the plan of contributions to which we have already alluded. In this service Brn. Alfred Bennett and Robert Powell have been associated with the General Agent; and a degree of success has crowned their efforts, far surpassing the most sanguine expectations of the warmest friends of the system. No less than fifteen associations, embracing more than twenty-five thousand members, have cordially and almost unanimously approved and adopted the plan. Thus we are permitted to see, as the cheering result of a benevolent experiment, the effect of which was by many deemed very doubtful at the time of its adoption, twenty-five thousand of our brethren in this State harmoniously associated, in less than one year, upon an equitable and powerful plan of Christian liberality. This system promises, eventually, to carry the gospel of peace to hundreds of thousands who are destitute of all its consolations, and to feed with the bread of life vast multitudes of the saints who are hungering and crying in the wilderness and waste places whither they are scattered.

"The General Agent has also been engaged in procuring donations and subscriptions, visiting Indian missionary stations, and attending to the general concerns of the Convention. He has appointed several sub-agents, whose labors have been highly beneficial. The amount of donations which he has procured is $2,873 84; his expenses, $30 95. Term of service, twenty-six weeks.

"*Oneida Station*—Br. Stanard continued to superintend the Indian school at this station, and preach to the natives with much success and great faithfulness, until last spring, when his health became inadequate to the duties of his appointment.

He continued to decline until August, when the spirit of this promising youth, so ardent in the cause of Indian reform, and so elated with a strong hope of a blessed immortality, took its departure from earth, with no other regret than that its opportunity to do good to the poor perishing sons of the forest was closing forever. He will long be remembered and lamented by the Indian pupils formerly under his care; nor can his labor, or his love of labor, in the cause of benevolence, soon be forgotten by the Board, or the patrons who knew him. Sister Osgood, whose zeal, fidelity, and usefulness, as superintendent of the female department for five years, is well known, was constrained by ill health to leave the station on the 5th of Feb. From that period till a short time after Br. Stanard's death, his companion instructed the Indian girls attached to the school to great satisfaction. Soon after the decease of her husband, it was found expedient for her to leave the station. Many and mutual tears were shed by her and her little sable and affectionate pupils, who regarded her as a mother as well as an instructor.

"No suitable teacher has since been obtained for this school. The average number of pupils for the year past has been twenty-five. There was in the treasury, at the commencement of the year, $232 86. The government allowance is $200. Receipts for the year, $938 15. Expenditures, $963 10, exclusive of $12 19 paid to one of the missionaries of the Board, and $104 sent to the Tonawanda station. Now in the treasury of the Executive Committee of this station, $200.

"*Squawkey Hill Station*—From this station we have received no returns.

"*Tonawanda Station*—The school at this place continued in successful operation, under the superintendence of Br. Bingham, until June, when he was superseded by Br. John Miner. Br. Rollin is still assistant. Soon after the last mentioned date, the school was interrupted by sickness, produced by large bodies of stagnant waters contiguous to the missionary premises. This circumstance has suggested to the Executive Committee the propriety of changing the site of the institution. The number of scholars on an

average is twenty. The government appropriation to this station is $172 28. We have not received a full account of the receipts and expenditures for the year.

"The state of religious feeling at this station is highly gratifying and promising. Two Indian converts have recently been baptized and united to the mission-church; one of whom has entertained a hope in Christ and maintained family prayer, for three years previous to offering himself for church membership. The other has recently passed from death to life. He is the present interpreter, and son-in-law of Little Bear, the most influential chief of the Christian party. Thus writes a member of the Board, who attended the baptism: 'All the native brethren and sisters, nine in number, were present, who expressed their satisfaction with the relation of the candidates, and we as heartily expressed ours. We then formed a procession, and marched to the the banks of the water, and these humble candidates were buried with Christ in baptism. Our minds were not a little affected with the scene while we stood upon the banks of this most beautiful stream, and for a season all was silent as the tomb. I believe this day will long be remembered by some present. I number it with the best days of my life.' Another interesting circumstance is thus mentioned: 'A letter was yesterday received from Thomas Jameason, a native, formerly their interpreter, now residing at Buffalo, informing that he had recently obtained a hope in Christ, and requested the privilege of returning to join the native brethren at Tonawanda.' He has received a good education, has completed a course of medical studies, and is now practicing among the natives and whites.

"There is a favorable prospect that all the above Indian schools may soon be united at Tonawanda, greatly to the advancement of Indian reform.

"*Missionaries appointed.*—H. Blood, Medina, Orleans Co. N. Y., for 1 year.

Parly Brown, 2nd church Lorain, Black River, 6 weeks.

James Clark, North Counties, Penn. 1 year.

N. Lamb, Dansville and vic. Steuben Co., N. Y., 6 weeks.

J. Lawton, Courtland, Broome, and Chenango Cos., 6 months.

Wm. Greary, north part of Black River Asso. 6 months.
R. T. Smith, 2nd church Mexico, Oswego Co. 6 weeks.
E. W. Martin, Geneva and vicinity, Ontario Co., 1 year.
E. Comstock, Michigan Ter., 1 year.
D. Eldridge, Oswego, 1 year.
M. Frederick, Chenango point, 15 weeks.
N. Peck, Georgetown, Madison Co. 4 weeks.
M. Salmon, Florence, Oneida Co. 5 weeks.
E. Richmond, Cataraugus and Allegany Co., 3 months.
Wm. West, Broome Co., 3 months.
H. Davis, Detroit, M. T., indefinite time.
P. P. Roots, itinerant, 3 months.
Orsemus Allen, Seneca Falls, 1 year.

"*Appropriations to Churches, to aid them in procuring preachers.*—To the Baptist church in Constantia, $30; do Pompey and Manlius, $50; do Ogdensburgh, $50; African church, Albany, $50.

"Several requests have been received, which have not been granted and several others have been referred to committees which have not yet made report.

"*Returns from Missionaries.*—Owing to the distance of the present place of meeting from the field of missionary labors, we are deprived of the personal attendance, and also of the reports, of many of our missionaries, whose communications would doubtless have given us cheering accounts of the increase and edification of many destitute churches, and the still more joyful news of the conversion of sinners. From such missionary reports as have come to hand, we learn the following interesting facts:

"Br. P. Brown has baptized five persons, and formed a Missionary Society, which has contributed $6 to the Convention. Br. R. T. Smith's labors, in the 2d church in Mexico, have been kindly received, and afford flattering prospects as to their final results. Brn. Sawyer and Colver have furnished the church at Ogdensburgh with the stated ministry of the word of God for about six months, which we hope may be followed with the blessing of Heaven. Br. Martin has labored with success in Geneva: he has baptized five persons. Br. E. Comstock's labors in Michigan have been blessed: he has baptized nineteen, and constituted a new church at Ypsilanti. Br. H. Blood has formed two

Tract Societies, and one conference preparatory to the constitution of a church in Medina. Br. N. Lamb, missionary to Dansville and vicinity, has baptized three, and gathered and comforted many scattered churches. Br. H. Davis continued his ministerial services at Detroit until the 7th of April, when he was compelled to leave the station on account of ill health. Br. P. P. Roots reports sixty-nine sermons preached in thirteen weeks. The people among whom he traveled and preached have tendered their thanks to the Convention for his services. Br. Morton has been a great blessing to the church in Pompey & Manlius, which was enabled by the $50 appropriated for their assistance to retain him as their beloved pastor. He has procured for the Convention more than the amount appropriated. The warmest thanks of the African church in Albany have been presented by their pastor for the donation of the Board, which has enabled them to secure for the year past the services of their much-loved minister. Br. J. Clark has been received as your missionary in the northern part of Pennsylvania, with great joy and gratitude. Notwithstanding his ill health, he has labored with much assiduity and success. So great is the anxiety of the people, in many places where he has preached, to hear the gospel, that they have traveled through the woods from eight to fifteen miles, to hear a single sermon. The Board have been cheered amid their toils and anxiety, not only by the auspices of Heaven, which have crowned their labors, but also by the animating reports of kindred associations. We delight to witness the increasing zeal and efforts of Christians in the cause of benevolence, and look forward with rapturous anticipation to the period when the gospel of Christ shall have imparted its blessings to all the world.

"ELON GALUSHA, *Pres.*

"C. G. CARPENTER, *Sec.*"

The eighth annual meeting of the Convention was held at Whitesboro, Oneida Co. Oct. 21 and 22, 1829. Br. S. H Cone delivered the introductory sermon, (the brethren appointed having failed,) from Eph. ii. 5 : "For by grace ye are saved." Br. Cone officiated as moderator, and Brn. Smitzer and Griswold as clerks. By the report of the Treas-

urer, it appears the receipts were $4,682 62. Expenditures $3,392 75.

The Board, in their report, say, "We have appointed seventeen missionaries, one to labor in Pennsylvania, one in Michigan Territory, and fifteen to labor in different parts of this State. The amount of time embraced in these appointments is seven years and twenty-nine weeks, at an expense of $1,805. We have made appropriations to churches amounting to $420, and for Indian reform $970; making the entire amount of appropriations to stations, missionaries, &c. $3,195. The number of missionaries who reported is seventeen, embracing eight years and twenty-three weeks of labor, the amount of which was $1,729.

"INDIAN STATIONS. *Oneida.*—In view of the union of our schools at Tonawanda, alluded to in our last report, the committee on the Oneida Station, were directed to discontinue the school, and forward the property remaining in the treasury to Tonawanda.

"*Tonawanda*—On account of the mission being located on an unhealthy spot, and in connection with the design of teaching agriculture to the Indians, it was deemed advantageous to purchase a lot of one hundred and twenty-four acres, on an eligible situation. This was procured at $6 per acre, $100 down; the remainder in six annual payments. Improvements have been commenced, and one frame and one log house are about ready to be occupied by the mission-family and school. The debt of this station at the commencement of the year, was $492. Expenses during the year, $1,029, of which $747 have been paid. Amount of present debt, $557. The nominal value of receipts during the year is $1,116 : a portion of this is old property, at present of far less value than it was prized. In addition to these receipts, $150 was forwarded by mail, and has not been received; it is probably lost.

"In June last a church was formed here, consisting of fifteen natives, and the missionaries: four of the natives have been baptized, one of whom was Little Beard a principal chief of the Christian party; another Jimeson, the interpreter. The committee represent the piety and faithfulness of these brethren to be of a high order, and the station to present an encouraging aspect. The natives, with a laudable

zeal, have commenced a meeting-house, which, when finished, will be both pleasant and commodious. For their encouragement the Board appropriated to them $30, to furnish nails and glass.

"*Success.*—The past year seems to have been a time rather of sowing the seed of the kingdom than of gathering in the harvest; yet we rejoice that the Lord has not forgotten to be gracious. Several of the reports embrace very interesting accounts of the display of the Divine power in the application of the word of life. More than one hundred and thirty believers have been baptized by our missionaries, and very encouraging indications of revivals in several places at present exist: many feeble churches, apparently on the eve of dissolution, have been preserved and strengthened by their advice in matters of discipline and order. They have assisted in constituting a number of churches, and enabling many of the sheep and lambs to feed upon the 'Plant of Renown,' who otherwise must have hungered in the wilderness. As our agents, they have been able to obtain $500 for the Convention in the fields of their labor, besides what we may subsequently realize in the donations of auxiliary societies formed by them. In many instances they have been the instruments to arrest the soul, to provoke the penitential tear, the trembling prayer; to inspire the desponding spirit with holy confidence in the blood of Jesus Christ, and instruct the dear disciple how to behave in the church of God.

"*Encouraging Prospects.*—We are cheered amidst our labors by the increase that God has given to our churches in numbers, in wisdom, and in grace, and we hail with peculiar joy, as a favorable omen, the rapid advance of the spirit of missionary exertion in our churches. The good hand of God is evidently upon us for our good. We have realized it in the patient continuance of the brethren in watching the well-being of the institution, in the cheerfulness with which they have endured their toils, and the brotherly love which has invariably prevailed. It is no less exhibited in the zeal and fidelity of our missionaries, and the pleasure with which they have embraced and endured the hardness of missionary service. The same good spirit which actuates the missionary in devoting himself, actuates the brethren to devote of their substance, and many very timely donations have been received."

The ninth annual meeting of the Convention was held at Palmyra, Wayne Co., Oct. 20 and 21, 1830. The introductory sermon was delivered by Br. Elon Galusha, from Galatians iv. 18: "But it is good to be zealously affected always in a good thing." Br. Nathaniel Kendrick was chosen moderator, and Brn. J. Smitzer and J. B. Worden clerks. This session was one of peculiar interest, and the spirit of the Master appeared to be diffused throughout the convocation. Nineteen associations were represented, while all the delegates seemed to say, "It is good for us to be here." The Treasurer presented his report, as follows, viz. Balance of last year, including goods and obligations, $1,289 87; receipts during the year, $3,914 39; disbursements, $4,519 37.

In the following extract from the report of the Board, will be seen the labors for, and the results which followed, so far as they are known:

"Dear Brethren—At no time have we been more cheered by the testimony of Divine approbation than at present. Although there still exists some proof that all the affections of Christians are not heavenly, yet the principle of Christian benevolence has often been exemplified while our agents have been collecting for the treasury. The General Agent was prevented, by sickness, from visiting three associations, and from doing some other business for the Convention; still, he has attended nine associations, a large number of missionary societies and churches, and has performed, with much prudence and assiduity, the labor of the general superintendence of the concerns of the Convention.

"We have appointed thirteen missionaries to labor in different parts of the vineyard, embracing seven years and sixteen weeks of ministerial toil. We have also assisted sixteen churches, to the amount of $845; and we have appropriated $823 76 to Indian reform.

"*Indian Reform*—Though the attention of our brethren and of the Board has long been directed to the spiritual interests of the natives of our land, our labors for them have hitherto been far more circumscribed than our desires. Our operations, at present, are centered at Tonawanda; yet we have obtained some from four other tribes, and hope to obtain still more, to enjoy the blessings of instruction, civilization, and religion, in that place.

"*The religious prospects* at this time are encouraging. Meetings for divine worship on the Sabbath, as well as the monthly meetings of the church, are regularly maintained. A good degree of harmony exists among the brethren, and a determination to persevere characterizes their movements, and an increasing desire to look farther into the mysteries of receeming love is very apparent. A native brother and sister have lately finished their earthly course, leaving the most satisfactory evidence that they left our society for that of 'the spirits of just men made perfect;' their loss at the station is sensibly felt. One has recently requested baptism, and several others are rejoicing in hope; a spirit of inquiry seems to prevail among some of those who have generally attended meetings of worship. They expect to finish their meeting-house before winter.

"*The school* has been regularly kept through the year, except when interrupted by sickness, or some transient circumstance. The children make good proficiency in learning; a number can read well in the scriptures, have made some progress in grammar and arithmetic, and excel in their attainment in writing. A number of the children afford the station some assistance, particularly since the removal to the new site. The committee for that station say the mission-family moves on in great harmony. Br. and sister Rollin very satisfactorily execute the trust reposed in them, and sister Gardner, a female assistant in the school department, is much devoted to the object, and is considered a valuable acquisition to the station. The amount of expenses during the year is between $1,400 and $1,500. Besides the expenses of the school, and of the mission-family, this sum embraces the expenses for clearing and fencing land, sowing and harvesting grain; and also of an additional building in a state of forwardness, to be completed before winter, and one payment on the land. The receipts have been sufficient to balance the expenditures. The station is now in debt about $502, as nearly as we can ascertain; the value of the property is considerably increased by the improvements. The Board have authorized the Executive Committee to sell the old mission premises. Though unparalleled results have not been witnessed from our endeavors for the prosperity of these poor benighted people, yet we have good reason to believe that God himself has owned our

labors among them, and that he has blessings in his treasury for them still.

"*Success.*—In reviewing the stations where our missionaries have labored, abundant evidence is presented that the good hand of the Lord has been with them. All the missionaries, whose reports are received, have faithfully and advantageously occupied their respective fields of labor, while many under their ministry have joyfully exclaimed, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.' Through their instrumentality many of Zion's scattered and famishing flock have been collected from the barren mountains, and led into green pastures, and by the side of the still waters of the sanctuary; and their tears of gratitude have freely flowed when the precious gospel has been announced, or its reviving ordinances administered. By them, too, the violated law has so reiterated its thunders, that sinners, overwhelmed with a sense of their guilt, have, with trembling anxiety and bitter weeping, been heard crying, 'Men and brethren, what must we do?' And while the Lamb of God has been set before them, not a few have believed to the saving of the soul. How many may have been translated from the kingdom of darkness into the kingdom of God's dear Son, we are unable to say; yet at least one hundred and twenty-eight have during the year been baptized, and thus pledged themselves to the service of Christ.

"Several new churches have also been organized, a number of feeble ones enlarged and strengthened, and some, almost extinct, so far revived and encouraged as to come up from the wilderness leaning on their Beloved. Another fact, not less gratifying to the best feelings of the pious soul, is, that the missionaries have bent their energies to advance those benevolent and philanthropic measures which we believe, under God, will prepare the way for, and usher in, the latter day glory. They have advocated the cause of Bible societies, Bible-classes, Sunday-schools, circulation of tracts, temperance societies, and missionary societies; nor has their labor been in vain in the Lord. Hence, if we value the soul as did our blessed Lord, if we estimate the joys of pardon as did the pious Psalmist, or if we rejoice in the union, the stability, and the enlargement, of Zion, as did the devoted

apostles, we must most assuredly be encouraged, for the Lord hath evidently crowned our efforts with success."

The tenth annual meeting was held at Elbridge, Onon. Co., Oct. 19 and 20, 1831. Br. Joseph Elliott, of Middlebury, delivered the introductory sermon, from Romans viii. 3, 4. Br. Lewis Leonard was moderator, and Brn. J. Smitzer and C. G. Carpenter were clerks. This meeting was one of indescribable interest. The year had been one singularly glorious to Zion. Her King had appeared in the midst of the golden candlesticks in his glory, and the effect that followed was seen in thousands coming up to the help of the Lord against the mighty, and more especially in the ministry, who appeared to have received a new anointing, so that they came together in the fullness of the blessing of the gospel of Christ. It was an interview that never will be forgotten by those who attended. The following resolution was unanimously passed by the Convention, illustrative of their feelings, and the obligations they were under:

"*Resolved*, That, in view of the abundant grace bestowed on the church the past year, we deeply feel our obligations, as Christians and as ministers of the gospel, to live more devoted, humble, watchful, prayerful, and active, in the kingdom of our Lord Jesus Christ."

The amount of receipts, as reported by the Treasurer, was $4,869 93; disbursements, $2,819 99. The Board in their report say:

"Dear Brethren—When we accepted the service entrusted to us by your appointment, the whitened fields on every side invited our attention. More than twice the usual number of requests were at once presented, and many more have been made during the year. We have often been urged to the throne of grace, to pray the Lord of the harvest to send forth laborers into his harvest, and that the saints may share, in a still greater degree, the grace of liberality.

"The services of our General Agent, and of the agents appointed by him, have been highly useful. The interests of the Convention have been well sustained by this department.

"We can not forbear congratulating ourselves and the Convention on account of the unvarying faithfulness of your Treasurer, and the accuracy and perspicuity of his accounts.

His services, which have always been unrewarded, can not be too highly appreciated.

"Our executive committees have been assiduous, and their labors satisfactory. We think that in every auxiliary association and society such a committee should be constituted. As far as they have been employed, their labors have been very useful, both in the management of property and funds, and in the selection of missionaries and fields of labor. Our auxiliaries appear to be pleased with their relation to the Convention, and desire to perpetuate it. Others, also, are desirous of enjoying the same connection, and we confidently hope that, at a period not very far distant, every desirable combination of missionary efforts in this State will be effected. We rejoice to learn that other portions of the vineyard are combining their energies for the promotion of the same objects that are contemplated in our constitution, and we trust that the wisdom, benevolence, and liberality, of our denomination, in every portion of the United States, will soon be so combined, exerted, and diffused, that the blessings which excite our gratitude this evening may abound through every part of our country.

"Correspondence is opened with a number of State conventions and missionary societies of other States, through which we receive cheering intelligence of the prosperity of the kingdom of Christ in other parts; and we would respectfully suggest the propriety of sending delegates to visit as many of the bodies with which we correspond, as may be practicable, and of asking their messengers in return.

"We have received testimonial letters from associations, churches, and individuals, in relation to the labors and conduct of our missionaries, which, with the evidence borne on the face of their report, satisfy us that the confidence reposed in them was not misplaced. Thirty-one have been appointed to labor in different portions of the State, and in Upper Canada, Michigan, Ohio, and Pennsylvania. Some of the appointments have not been accepted, others have not been entirely filled, and some of the service that has been rendered has not been reported. Four years, thirty-five weeks, and six days, of missionary labor have been reported, and have been paid from the treasury. We have also assisted thirteen churches, to the amount of $767 $\frac{21}{100}$.

"Thus, about thirty-four servants of the Lord have been assisted while laboring in the vineyard, and the Lord has wrought with them. Through their instrumentality difficulties have been adjusted, peace restored, charity promoted, light diffused, the weak strengthened, the saints comforted, and sinners saved.

"While we rejoice to be laborers together with God, we desire to feel and say, Without thee we can do nothing: not unto us, not unto us, but to thy name be all the praise. And now, with devout gratitude to the Father of mercies for the preservation of our lives, and for the happy privilege of meeting you in this anniversary, we resign, with this report, to your hands, the trust reposed in us; praying that God will graciously pardon us wherein we have erred, and enable us all, while we live, to glorify his Son, Jesus Christ."

The eleventh annual meeting of the Convention was held at Rome, Oneida Co., Oct. 17 and 18, 1832. The introductory sermon was delivered by Br. Alfred Bennett, from John xx. 21: "As my Father hath sent me, even so send I you." Br. Bennett was moderator, and Brn. Smitzer and J. D. Cole clerks. The Treasurer's report stated the receipts to be $8,307 24; the disbursements, $6,010 41. This meeting, though less interesting than that of the preceding year, was nevertheless fraught with an heavenly influence. This year had been one of lamentation, in consequence of the ravages of the Asiatic cholera. Many mourned over their friends and kindred departed. Four distinguished brethren, three ministers, and one a deacon, whose praise was in all the churches, had passed from the scenes of their toils to that of their inheritance within the conventional year. The following resolution, expressive of the feelings of the Convention in these afflictive bereavements, was passed, accompanied with singing the hymn commencing with "Why do we mourn departing friends?"

"*Resolved*, That, while we bow with profound submission to the solemn events of Divine Providence, which, during the year past, have removed by death our beloved and lamented brethren, Nathaniel J. Gilbert, Enoch Green, and Jairus Handy, faithful ministers of Christ, and Dea. Thomas Stokes, a devoted servant of the church, all life members of

the Convention, and former members of its Board, we deeply deplore the loss of their endearing society and their valuable labors, and sincerely condole with their surviving and afflicted relatives, praying that God will sanctify both to them and us these distressing bereavements."

In the spring of this year the American Baptist Home Mission Society was formed, under very favorable circumstances, in the city of New York; it being fully the opinion of the denomination, then and there represented, that the necessities of our beloved country called for such an organization.

The Executive Committee of that Society having invited the Convention to become an auxiliary,

"*Resolved*, That this Convention become an auxiliary to the American Baptist Home Missionary Society, in accordance with the conditions expressed in the seventh article of their constitution."

The report of the Board remarks:

"Eleven years have now passed since the organization of this Convention, during which it has enjoyed, in a most encouraging degree, the favor both of God and man; and to the praise of God we would acknowledge, that the past year has added abundant testimonials of the Divine approbation, as well as numerous occasions of gratitude and praise; and though called in Providence to record the death of two members, brethren beloved, viz. Dea. Thomas Stokes, of New York, and Eld. Enoch Green, of Westmoreland, yet we still rejoice that our Savior lives, and permits us with the fullest confidence to commit the interests of the Convention to his care. During the year we have made appropriations to twenty-six churches, amounting to $1,480, and have appointed twenty-nine missionaries, whose terms of service amount to twelve years and six months. Reports have been received from most of our missionaries and stations. The returns are highly satisfactory. A number of new churches have been constituted; others have been revived and strengthened, and many disciples have been baptized.

"The Indian station at Tonawanda has been sustained. Sister Teresa Johnson, of the 1st Baptist church in Lisle, has recently been appointed, and is now ready to join the station, and assist in the good work. $1,035 have been

appropriated to sustain the expenses, and to make a payment for the premises. Contributions have also been received from the vicinity, and appropriated by the Executive Committee. About thirty scholars have been taught through the year, and their progress is said to equal that of any school of their advantages.

"The meeting-house of the native church has been opened for worship; and a protracted meeting, held with the church, was attended with a blessing both to Christians and pagans. The church has had considerable accessions, and has formed a temperance society on the principle of entire abstinence; and the general deportment of the members is represented as truly exemplary."

The twelfth annual meeting was held at East Mendon, Monroe Co., Oct. 16 and 17, 1833. The introductory sermon was delivered by Br. Jonathan Wade, late from Burmah, from Matt. xxviii. 20: "Lo, I am with you always, even unto the end of the world." Br. O. C. Comstock was moderator, and Brn. Joseph Elliott and Elisha Tucker clerks. This session throughout was one of great harmony, and unusual concern for the advancement of the Redeemer's kingdom. The presence of Br. and Sister Wade, with the Asiatic brethren, added great interest to the meeting.

The arrows of Death having again prostrated in the grave two of the earliest friends of the Convention, the following resolution was adopted:

"*Resolved*, That, while this Convention are deeply sensible of the loss they have sustained since the last annual meeting, in the decease of our beloved brethren, Elds. Caleb Douglass and Benjamin Budlong, we rejoice, that, through the grace of our Lord Jesus Christ, they have left among their friends the precious confidence that they have entered upon eternal rest. May God grant that those who remain may finally depart, leaving the same impression."

The following resolution was also adopted:

"*Resolved*, That the Board be instructed to take such measures as they may think proper to raise, the ensuing year, $6,000 within this State for the treasury of the American Baptist Home Mission Society."

The Treasurer reported his receipts to be $8,073 53; the disbursements, $4,863 05.

The following extract of the Board will show the amount of labor performed, and the success:

"DEAR FATHERS AND BRETHREN—In presenting our report, we discharge a pleasant duty, by acknowledging that the care of the Shepherd of Israel has preserved our number from the arrows of Death. The grace of our merciful and faithful High-Priest has assisted in our labors, and the presence of the great Comforter has cheered us in our toil. Our duties have been unusually arduous; but we have endeavored to investigate with patience, to deliberate with sincerity, and to decide under a deep sense of our responsibility to our brethren, but especially to God, 'who searcheth the heart.'

"The Board, in commencing their operations, at first appointed the usual standing committees, which have performed their respective duties to the entire satisfaction of the Board. Executive committees were also constituted in many auxiliaries: some of these have not yet reported their doings; but as far as we are able to judge, from the communications received, an increasing interest is felt in benevolent operations in general; and what is peculiarly favorable, is, there is a great addition to the number that are willing to bear a part in the labors and responsibilities.

"About twenty-four years of service have been performed in the churches aided by the Board; and six years have been reported as performed under the appointments of the Board, making thirty years. Ten years' labor have probably been performed, but not reported, and ten more under the appointments and appropriations of auxiliaries, making a total of fifty years.

"The American Baptist Home Mission Society is doing a great work, and we rejoice to co-operate with them as an auxiliar. They need our aid, from the fact that we have hitherto occupied so much territory beyond the limits of our own State—we have paid into their treasury but $300. Brn. Going and Crosby, delegates from this Society, have been with us in our present session, and have given a short but interesting account of its plans and labors. Should our field be diminished nearly to the boundaries of the State, we recommend that measures be adopted to secure an amount of

funds for the treasury of that Society, commensurate with our ability, and with our rank among its auxiliaries."

The following extract from the report of the Executive Committee on the Tonawanda station is appended to show the state and progress of Indian reform:

"Public worship has been regularly maintained through the year, and so have church, covenant, and conference, meetings, and a Sunday-school. Owing to a train of circumstances beyond human control, the school was suspended on the first of June.

"In the first place, Sister Johnson, who joined the mission last fall, had to leave in the spring, and return home for want of health.

"About the first of June the small-pox appeared among the natives. Br. Rollin was exposed, and some others. It was thought best to have the scholars dispersed, until all fears of its general prevalence should subside: during which time the health of Sister Gardner, female teacher from De Ruyter, became so impaired that she had to leave the station. Just at this time Br. Rollin asked for a dismission, and about the same time information was received that Br. R. Maddock might be obtained to succeed him.

"On the 20th ult. your Committee met at the station, granted Br. Rollin a dismission, and wrote to Br. Maddock to move on the ground. As Br. Rollin is soon to move away, and as we should have no teacher, it was deemed expedient to let the scholars remain at home until Br. Maddock's arrival. During the continuance of the school, thirty-five children were taught; the average number is twenty-five. As no buildings have been erected the present year, and as the school has been discontinued since the first of June, and as the family was supplied, to a considerable extent, from the product of the farm, the expenses of the station have been much less the past year than for several years before.

"As Br. Rollin is now dismissed from his charge at the station, it is but just to remark that he has, together with his wife, labored faithfully and satisfactorily between five and six years. He has asked a discharge, not because any complaint or dissatisfaction has arisen, but the only reason he assigns, is, a successor might, in his opinion, render more

essential service to this people. The two females associated with them, viz. Sisters Gardner and Burrows, have incessantly toiled with them amidst privations and trials. Your Committee have settled with Br. Rollin as far as they are authorized, and the terms will be a subject of verbal communication to the Convention.

"It is but a few years since the first efforts were made to meliorate the condition of this benighted people. They then had no knowledge of letters, of the true God, and of the way of salvation by Jesus Christ. Man's origin and destination were subjects with which they were unacquainted. Indistinct notions of an hereafter were matters of traditional speculation. Many of the rising generation have been taught in reading, writing, arithmetic, grammar, and geography, and a goodly number are able to read the Bible with ease and propriety.

"Should this people ultimately migrate to the west, they will carry the knowledge of letters, of the Bible, and of the Savior; and although comparatively but few have been converted to the Christian faith, yet out of the number which have been added to the church, four have died, leaving satisfactory evidence that they were adopted into the family of the first born.

"Will it be too much to indulge a belief that some of the patrons of Indian reform will hail with rapture some of the sons of the forest in that world where difference of dialect and of skin will be unknown amidst the songs of the redeemed? And how would it heighten their astonishment, should the scene be so reversed that they should deem it an honor to sit at the feet of an Indian, to learn new lessons in heavenly science! All which is respectfully submitted.

"ELI STONE,
"MARTIN COLMAN, } *Ex. Com.*"
"WM. B. BROWN,

The thirteenth annual meeting was held at Utica, Oct. 15 and 16, 1834. Br. Peter Ludlow delivered the introductory discourse, from Psalm lxvii. 2: "That thy way may be known upon earth, thy saving health among all nations." Br. Lewis Leonard was moderator, and Brn. Smitzer and Z. Freeman clerks. The meeting was unusually full. Twenty-

six associations were represented, and delegates were appointed by four other associations, who were absent. A most delightful flow of fraternal kindness pervaded the session, and the brethren felt a consciousness that the Lord was in the midst. The fact being announced that God had changed the countenances of three valued brethren, and sent them away, the following resolution was adopted:

"*Resolved*, That this Convention are deeply sensible of the loss they have sustained, during the past year, in the death of that aged and faithful servant of Christ, Rev. Dr. John Stanford, of the city of New York, senior Vice-President, and of Dea. Joshua Harpham, of the city of Troy, one of the Directors, and of Br. Joshua Chandler, of Spafford, a Life Member; and that the Convention tender their Christian sympathies to their afflicted families."

The receipts into the treasury for the year, were $11,051 71; orders paid amounted to $7,924 81. From the report of the Board it appears that appropriations and appointments were made to provide for thirty years of ministerial labor among the destitute, at an expense of $6,096. The amount of labor reported as performed was twelve years and thirty-six weeks, for which orders were drawn on the treasury amounting to $4,825.

The following extract from the report is added, as it exhibits the views of the Board with reference to the labors performed, and the present views of the denomination respecting the Convention:

"We learn, however, from these reports, that our missionaries, both traveling and stationed, have been laborious, preaching the gospel publicly, and from house to house, and in general have been quite successful in building up churches, in comforting, instructing, and guiding, the saints, and in gathering fruit unto everlasting life. About thirty years of ministerial labor have been performed under the appropriations of your bounty, and in many places the additions have been large, but the aggregate number baptized we have not the means of ascertaining. A very laudable zeal is excited among the churches to provide respectable places of worship, to maintain the stated ministry, to help forward the plans of the Convention, to sustain Sunday-schools, and to aid various benevolent institutions. The exciting and cherishing of this

zeal we regard as worthy of a high place among the favorable results of missionary operations. Many churches have already, from being beneficiaries, become the patrons, of the Convention.

"*The Convention.*—The Convention, as its plans are now matured, and its character established, and its operations systematized, is capable, with the approbation of God, of becoming a most powerful auxiliar in the cause of benevolence; and, indeed, the providence of God has called us to a great work.

"The State of New York probably sustains one-third of the dependence for supplying North America with the gospel; and considering the proportion that Baptists bear to the whole number of evangelical Christians, what a vast responsibility rests on them, and what inducement to put forth at this time their strongest efforts in effecting this noble purpose."

The following resolutions were unanimously adopted:

"*Resolved*, That we believe home missionary exertions are fully identified with foreign operations, and that the success of the latter in a great measure depends upon the success of the former; and further, believing that God graciously designs the American churches to take an important station in the aims of the saints for the subjugation of the world to the authority of Christ, we can not too earnestly press upon our brethren the necessity of renewed and much increased exertion, and that we regard the claims of the American Baptist Home Mission Society as second in importance to those of no other benevolent institution which demands the patronage of the denomination, and we earnestly solicit the churches with which we are connected to contribute liberally to its funds.

"*Resolved*, That, in view of the increasing ability of our denomination in this State, and the just and pressing claims which the great valley of the west and other portions of our country embraced in the field of the American Baptist Home Mission Society present, we pledge to that body *ten thousand dollars*, to be raised in this State the ensuing year."

The fourteenth annual meeting was held in Albany, Oct. 21 and 22, 1835. Br. Aaron Perkins delivered the sermon, from Zech. xiv. 8. Br. S. H. Cone was moderator, and

Brn. B. M. Hill and D. Bellamy were clerks. The meeting was one of delightful interest, and though somewhat less numerously attended than the last, still twenty-six associations were represented, and all the delegates appeared to feel that they "sat together in heavenly places in Christ Jesus." The Treasurer's report showed the receipts to be $17,636 35, and the amount paid out to be $16,009 64. With reference to the events that occurred, and to the labors that were performed, the following extract from the report of the Board will furnish a full view:

"DEAR BRETHREN—In surrendering to you the trust you were pleased to commit to our hands at the last annual meeting, we would, in compliance with the constitutional requisition, present a report of our doings the past year. In performing this duty, we would record our acknowledgment of the Divine goodness, which has been over, and with a single exception preserved, us from the ravages of death, presided in all our deliberations, promoted harmony in all our decisions, and crowned our efforts to extend the cause of Christ with favorable results.

"The instance of death referred to was that of our dear brother, Dea. Squire Manro. Although this event was anticipated, yet when it occurred it produced in our minds those feelings which are peculiar to the saints when called to part with a worthy and efficient coadjutor in the cause of God. Such was emphatically the character of Dea. Manro. During a long life he was a man of active and enlarged benevolence. His time, his talents, and his substance, were consecrated to the cause of Christ. At the organization of this Convention he was called to fill the office of President, in which he continued for several years, until his age and infirmities prompted him to resign. Since that time he has, as a Vice-President, ever manifested a glowing zeal to have the Convention occupy those extensive fields which were opening before it: and even to his dying day his prayers and alms for the missionary enterprise were not relaxed. But the Master whom he had long served, and for whose coming he had patiently waited, has terminated his labors, and called him to receive the rewards of grace.

"At the commencement of the last conventional year the spirit of enlarged benevolence appeared to be richly diffused

among the brethren then present; insomuch that, notwithstanding there remained a balance due of nearly $800 on the pledge given to the American Baptist Home Mission Society the preceding year, yet, with an ardor akin to that of apostolic days, the Convention resolved unanimously to attempt to raise $10,000 the past year to aid the A. B. H. M. S. in its labors in the Valley of the Mississippi. To accomplish this object, it was evident but a small amount was required from each of the seventy thousand Baptists in this State; yet, aware of the fluctuations of the human mind, we were desirous that no efforts should be left untried to secure that sum, and also to provide for the necessities of our own particular field of labor.

"The experience of the past having fully confirmed us in the opinion that the success of benevolent efforts, so far as the securing of funds is concerned, is intimately connected with the services of experienced and efficient agents, we lost no time in securing the entire services of our former General Agent; and we are happy to say, that, since the first of January, he has been most indefatigably engaged in the specific duties of his office. From the success with which his labors were crowned, we were convinced it would tend very much to increase the amount of the receipts of the Convention, if all the churches could be visited, and the claims of God and a lost world be spread before them; hence we felt the necessity of more agents, and in February the Board made choice of Eld. Lewis Leonard to be associated with the General Agent. Br. Leonard accepted the appointment, but was unable, in view of his engagements with his people, to enter upon the duties of the office until the first of May; and ever since that time, we have to regret, that, owing to circumstances beyond his control, he has been able to devote only a part of his time to the duties of his agency; yet we are sensible his labors have been highly beneficial in swelling the amount of contributions to our treasury. Agreeably to the power vested in the General Agent, he has appointed sub-agents, of whom he will speak in his report.

"In our last report we communicated the fact that our dear brother, Dea. Joshua Harpham, of Troy, who for many years had been a member of this Board, had been called to give an account of his stewardship. We have now the

satisfaction to communicate the intelligence that Dea. Harpham, after having served his generation by the will of God, left in his last will and testament a legacy of $1,000 to this Convention. This legacy has recently been paid, by the acting executor of the will; and though dead, yet by this provision Dea. Harpham will aid a number of feeble churches, and send the light of life to the benighted and perishing in the great valley of the west.

"At our meeting in February last, the late Secretary, Br. Calvin G. Carpenter, who had for eight years served the Convention in that office, to the entire satisfaction of all concerned, tendered his resignation of the same. As a Board, we should have been happy could we have prevailed upon him to continue in office until the present time; but as his decision was peremptory, we were under the necessity of accepting his resignation, and of electing a secretary for the residue of the year, according to the constitutional provision. We therefore proceeded to an election, and were unanimous in the choice of Br. John Smitzer, who has discharged the duties of that office since May last.

"*Results of Labor.*—The amount of ministerial labor performed during the year can not be definitely stated, as many whose appointments were made during the year have not definitely reported, and others, whose reports are due, have not performed this service: from the reports received, it appears that thirty years of ministerial toil have been provided for in fifty different churches, forty-six of which are located in twenty-four counties in this State, and the remaining four in as many different counties in northern Pennsylvania. In addition to the churches aided, twenty-four missionaries have reported ten years and nine weeks of labor performed; thus making an aggregate of forty years and nine weeks of labor laid out upon the destitute through your munificence. As the result of this service, one church has been organized, which has received the fellowship of an ecclesiastical council, and two conferences have been set in order, preparatory to their being recognized as distinct churches. How many souls have been hopefully converted to God, we must leave to be shown by the Judge of all the earth at the day of decision; it is, however, our privilege to say, that, from the reports received, it appears three hundred

and five, who, in the judgment of charity, had passed from death unto life, have been baptized. Unquestionably, had all the reports due been received, this number would have been increased.

"*Tonawanda Station.*—By all devoted Christians, the condition of the natives is regarded as interesting; nor have we been destitute of a desire to benefit them. The remembrance that their ancestors were once lords of this soil—that they are fast wasting away—and that comparatively but few are interested in the blessings of redemption, has led us, for a number of years, to devote a portion of your benefactions to provide for the instruction, both of themselves and their children, in the way of righteousness, and in the common branches of education. The annual report of the Executive Committee who have the charge of that department is here annexed, as furnishing a full view of our labors and success the past year:

"'Your committee feel it to be their duty and privilege, first of all, to record the goodness of the Lord in preserving the mission family, and the children under their care, from the influence of disease, and from the arrows of death. It would gladden our hearts could we present some very cheering intelligence to the Convention; but this is not our privilege: yet we rejoice to say that the good hand of the Lord has been manifest in the midst of trials, which has kept our hearts from fainting in the day of adversity.

"'At the commencement of the last conventional year, the situation of the station was somewhat discouraging. The former superintendent had retired from the charge of it, and the brother who was appointed by the Board to succeed him, after spending a few weeks on the ground, declined the appointment. Under these circumstances, the committee felt no small embarrassment, as it became their duty to obtain some person forthwith to enter upon the duties of superintendent. Fortunately, the providence of God pointed out Br. James B. Rollin, and the committee appointed him for the time being, until they might be able to obtain some other person; but upon further acquaintance with Br. Rollin, in which his adaptation to the service was developed, the committee arrived at the conclusion that the Lord had prepared him to fill the office of superintendent of the station; they

accordingly gave him a permanent appointment. Since his appointment, Br. Rollin has been united in marriage with a sister Alcott, who appears to be a help-meet for him, and an important assistant at the station. The natives appear to be much attached to the new superintendent, and all the mission-family; and it is fondly hoped a more interesting state of things will follow the current year.

"'The school for the Indian children has been continued through the year, accompanied with demonstrations of the Divine favor. The largest number in attendance at any time has been thirty-seven; the average attendance is thirty-five. The children are from the Oneida, Tuscarora, and Seneca, tribes. They have made good proficiency in their studies, and appear to be happy in the mission-family.'

"*Conclusion.*—In reviewing the labors of another year, we rejoice that so much has been done in this department of benevolent effort. We find, too, the liberality of the friends of the Savior, and of a perishing world, far in advance of what had been before developed; and we are conscious, that, with the wealth possessed by the denomination in this State, still more noble and philanthropic exertions may be confidently expected. The Convention has a strong hold upon the hearts of the people of God; and many remember it in their prayers before the throne, and are unwilling to deprive themselves of the privilege of being fellow-laborers with their brethren in multiplying the means to enlighten, to purify, and to save, the ruined race of man. When we commenced the labors of the year, we felt that the hearts of all were under the control of the King of Zion; and as we advanced, we have made our anxieties and our wants known to Him whose is the silver and gold, with the cattle upon the thousands of hills, in our interesting State; and at every point he has been better to us than our fears. The amount which is reported as being received has enabled us to redeem our pledges; and we are prepared to say, in laying before you the result, '*The Lord reigneth! let the earth rejoice!*'

"ELON GALUSHA, *Pres.*

"JOHN SMITZER, *Sec.*"

The fifteenth annual meeting was held at Whitesboro, Oct. 19 and 20, 1836. Br. E. Kingsford delivered the introduc-

tory sermon, from John xviii. 35: "My kingdom is not of this world." Br. S. H. Cone was moderator, and Brn. D. Bellamy and Z. Freeman were clerks. At this meeting provision was made to have all the benevolent objects of the day brought out fully before the Convention; and their respective claims were most ably advocated by different brethren to whom the task was assigned. The receipts amounted to $17,390 18; the disbursements to $15,668 54.

The doings of the Board, and the result of their efforts, will appear from the following extracts from their last report:

"Dear Brethren—Immediately after organizing, our first business was to devise ways and means for securing the requisite amount of funds to meet the necessities of feeble churches and destitute regions in our own immediate territory, and to redeem the pledge of $12,000 so cheerfully and so unanimously given to the American Baptist Home Mission Society. To accomplish this object, we were unwilling to hazard the enterprise by trusting to that flow of feeling which had in so delightful a manner marked the season of the anniversary; fully aware that the time had *not yet* arrived, when all the members of our churches would act from the principle that all they have is the Lord's—that they are his stewards—and that merely to hear that his cause demands a part of that which he had committed to their trust was all that would be necessary to have them present their offerings, until the almoners of the needy should have occasion to say, It is enough. Hence we resolved, so far as it was practicable, to lay the subject fully before the minds of each of our churches in this State, and to invite them to secure to themselves the luxury of being workers together with God. To attain this end, we immediately reappointed the former General Agent, whose long, faithful, and efficient, services, are so visible in the history of this Convention, and associated with him Eld. Lewis Leonard, who had been engaged to good effect for a part of the last year in visiting churches and associations.

"At the last annual meeting of the Convention, a resolution was unanimously adopted, directing the Board to remunerate the Treasurer for the faithful discharge of his onerous duties in that department. We, upon giving the subject our attention, were unanimously of the opinion it was

due that valuable officer to say, that, for fourteen years, he had most faithfully discharged its responsible duties, without being willing to accept a single cent as a salary, and had not even withheld his hand from contributing with the rest of his brethren. In accordance, therefore, with your direction, and in view of the increasing business and consequent responsibility of the office, we resolved unanimously to give the Treasurer an order for $100 for services the year then past, and to appropriate $100 as a salary for the year which is now terminated.

"We have made appropriations to forty-four churches in twenty-seven different counties in this State, and to one church in the State of New Jersey; the whole embracing thirty-eight years of pastoral labor. We have also commissioned fifteen missionaries, ten of whom were to labor in this State, and five in northern Pennsylvania, amounting to nine years and forty-nine weeks; thus making an aggregate of forty-eight years, save three weeks, of ministerial labor provided for by the appropriations and appointments made during the past year.

"*Result of Labor*—In prosecuting the work of faith and the labor of love assigned them, the constant aim of the people of God should be, to do what they can in giving the gospel to their fellow-men who are destitute. The conversion of sinners is the work of God; hence, if the saints use the means He has required to the extent of their ability, they will be commended of Him, though men reject the gospel, and virtually adjudge themselves unworthy of everlasting life. With this view of the subject, while engaged in the missionary enterprise, we should not be disheartened, although the missionaries whom we employ do not always return bringing their sheaves with them; nor should we suppose our labor in vain in the Lord, when churches, whom we aid in sustaining the ministry among them, inform us that they have looked in vain for those showers of grace which are needed to fertilize and refresh the garden of the Lord: but, fixing our faith upon the immutable promise of Him who hath declared, 'My word shall not return unto me void, but shall accomplish that which I please, and shall prosper in that whereunto I sent it,' and if the vision tarry, wait for it; for it will come, and will not tarry.

"It is generally, however, the case in all missionary efforts, where no favorable results are apparent, the spirit sinks and the hands hang down. If we do not expect the reaper to overtake the ploughman, still we want some tangible evidence that the Lord approves our efforts and sanctifies our means to build up his cause.

"In reviewing the history of this Convention, we have abundant reason to thank God and take courage; for from the commencement of its efforts He has given his people abundant evidence, that, in this labor of love, they were workers together with him. It is true, some years have been attended with less signal displays than others; yet the Lord hath not left himself without witness. Such is the case at present: although we have not, from every part of the field committed to us, heard the joyful intelligence that 'there is rejoicing and salvation in the tabernacles of the righteous, for the right hand of the Lord is exalted, the right hand of the Lord doeth valiantly,' yet the pilgrims have in many instances been refreshed, wanderers have been reclaimed, and, to a limited extent, sinners have been converted. Several feeble churches have also been increased in numbers and strength, while in a few places, where our standards had never before floated, they have been planted under most favorable circumstances.

"From the consideration that our appointments and appropriations are made at our different quarterly meetings, and from the fact that all from whom reports are due are neither so punctual nor so definite as we direct and desire them to be, we are generally unable to give the precise amount of labor performed under the patronage of the Convention. Yet from reports that have been received, it appears that thirty-three years of pastoral labor have been performed in forty-two churches located in twenty-six different counties in this State, and one church located in Newark, N. J. There have also been reported eight years and thirteen weeks of missionary labor performed, four years and thirteen weeks of which was bestowed among the destitute in this State, and the residue in northern Pennsylvania. Thus making an aggregate of forty-one years and forty-three weeks of ministerial labor actually accomplished the past year through the instrumentality of the Convention.

"As the result of these labors, three churches have been gathered, who have received the fellowship of duly organized ecclesiastical councils, viz. one in Rome, Bradford Co., Penn., one in Fort Plain & Canajoharie, and one in the village of Constantia, Oswego Co. Three conferences have also been formed, preparatory to their becoming distinct churches at no distant day; more than ten thousand different families visited; more than ten thousand sermons have been preached; and three hundred and fifty-six, who, it is fondly hoped, have been redeemed by the blood of Christ, have been baptized according to his example. The number who have been the subject of a saving change we must leave for that day when all these labors will be reviewed before the throne.

"*Tonawanda Station*—With regard to the moral state of things at this place, and particularly with respect to the church, we are happy to state that there are a number who remain steadfast, and give cheering evidence of their adoption into the family of God. They mourn over the declension in the church, the prevalence of wickedness, and the vigorous efforts made by the pagan party to maintain the religion of their ancestors. During the last year two have been added to the church by baptism, and one has been excluded. The present number of natives in the church is seventeen. The whole number, including the mission-family, is twenty-one. Public worship has been maintained through the year, and generally a considerable number of whites attend. The school has progressed through the year. The average number of children taught would amount to at least twenty-five during the cold season. There have generally been about forty who have attended.

"*Conclusion*—Thus we have presented before you the amount and the results of our benevolent efforts in the department of domestic missions; and although it falls short of what we in the fullness of our souls anticipated at the last anniversary, yet, in view of the difficulties already named, with which we were met at the commencement of our labors, we are constrained to thank God and take courage. For, considering our reduced numbers, and the truly noble specimens of benevolence exhibited in the subscriptions and donations to the A. & F. Bible Society, we believe we can unhesitatingly say, that the spirit of benevolence, instead of retrograding, or remaining sta-

tionary, is actually still advancing. Nay, we confidently expect that when the beneficence of the denomination in this State, during the past year, is spread out in eternity, it will be found to have exceeded what was ever done before; and yet we as confidently expect that as the philosophy of benevolence is more thoroughly studied, and more correctly understood, we shall all wonder that we have presumed to give so little to advance His cause who gave himself for us.

"We rejoice to be able to repeat the sentiment, that the results of another year show no diminution of attachment on the part of our brethren and sisters towards our beloved Convention; and in surrendering the trust you were pleased to commit to us, we most devoutly pray that its interests may become still more strongly cherished, until its labors are terminated amidst the long and loud allelujahs, For the kingdoms of this world are become the kingdoms of our Lord and his Christ.

"By order of the Board,

"ELON GALUSHA, *Pres.*

"JOHN SMITZER, *Sec.*"

The following Board of Officers was chosen:

Elon Galusha, President. Charles Babcock, Treasurer. John Smitzer, Secretary.

Nathaniel Kendrick, Bartholomew T. Welch, Archibald Maclay, Cornelius P. Wyckoff, John Bowen, John Lawton, Spencer H. Cone, Oliver C. Comstock, John R. Ludlow, Jonathan Going, Elijah Herrick, Jonathan Olmsted, Eli Stone, Thomas Purinton, Davis Dimock, Daniel Hascall, Edward Kingsford, Lewis Leonard, Charles G. Sommers, Aaron Perkins, William Witter, Benjamin Sawin, Nathan Peck, George Benedict, William R. Williams, Benjamin M. Hill, Beriah N. Leach, Elisha Tucker, Isaac Newton, Henry Davis, Alfred Bennett, Norman Fox, Joseph Elliot, Alexander M. Beebee, Daniel Eldredge, Wm. B. Curtis, Joshua Fletcher, Amasa Smith, William Roe, Vice-Presidents.

John Peck, S. B. Burchard, Wm. B. Brown, Joshua A. Burke, Edward Bright, Jr., William Colgate, William Cobb, Alanson L. Covell, Cyrenius M. Fuller, Benjamin Putnam, Joshua Gilbert, Seth Gregory, Friend Humphrey, Elisha D. Hubbell, Chancellor Hartshorn, Palmer Townsend, John Manro,

Calvin G. Carpenter, Samuel F. Phœnix, Amasa Sessions, Oren Sage, Eleazer Savage, Albert G. Smith, Ebenezer Wakeley, David Bellamy, Pharcellus Church, Richard Clark, James Nickerson, William Arthur, Philander Kelsey, Directors.

STATE OF RELIGION

IN THE TERRITORY EMBRACED BY THE CONVENTION.

The following summary, drawn up from the minutes of associations which have been received, will exhibit the state of each at their last session.

"*The Berkshire Association* says, 'We have not enjoyed, to any great extent, the outpourings of God's Spirit: yet he has continued with us in mercy, and preserved us from dissensions and schisms.' The number baptized is fifty-seven, of which the church of Tioga received thirty-four.

"*The Black River Association* have received but thirteen by baptism during the year. They say, 'Our changes are not indicative of a revival spirit in our churches:' and yet they add, 'Some of them have been refreshed, and some souls have been, as we trust, born into Christ's visible kingdom.' They have come up, with a commendable liberality, to bear their proportion of labor in the moral conquest of the world; and hope that ere long the songs of salvation will be echoed from one extremity to the other of the territory they occupy.

"*The Canisteo River Association* was formed in July, and held their first session in September. At this meeting they resolved themselves into a Missionary Society, auxiliary to the Convention. They say, 'The whole territory embraced within the limits of the Association is missionary ground.' In communicating their request to be recognized as an auxiliary, they express their determination to cultivate the field, and hope to be aided by their brethren with their prayers and alms.

"*Cataraugus.* This Association was formed from churches connected with the Holland Purchase Association, in Feb., 1836, and held their first session in June following. As

many of the churches are the fruit of recent missionary labor, they appear to have felt the importance of direct action on the subject; hence, they resolved themselves, as soon as organized into an Association, into a Missionary Society, and resolved to attempt to raise at least twenty-five cents for every member in the Association. Immediately, the delegates of a number of churches pledged the amount of the sum which would be due from them. At their meeting in June, we are informed by the Agent, they presented $200 as the first fruits of their distinct organization, and resolved to attempt to raise $300 the coming year.

"*The Cayuga Association* report that several of the churches have been much refreshed by the showers of grace which they have enjoyed. As the result, one hundred and five have been baptized and added to the churches. They are determined to share with their brethren in the labors necessary to fill the earth with the knowledge of the Lord. Hence, while their contributions for the foreign mission, and other benevolent institutions, were more than usual, they succeeded in making up $400 for the Convention, and resolved to attempt to raise, for the same object, $500 the current year.

"*Chautauque Association.* This body has not been favored with enlargement as in former years, yet one hundred and six are reported as being added by baptism to the churches of which it is composed. At the last session a resolution was passed to raise $500 for domestic missions, nearly all of which it is supposed will be needed in the territory over which the Association extends.

"*The Chenango Association* were permitted to sit together in an heavenly place at their last anniversary. 'Many of our churches,' they say, 'have been visited with the reviving influences of the Spirit during the year, while peace and harmony generally pervade our borders.' Although they had large additions the preceding year, yet they report at this session the pleasing fact that two hundred and fifty-six joyful souls had been baptized into Christ and put on Christ. They appear to be determined to show their faith by their works; hence, while they believe the gospel must be preached, that men may hear, and, hearing, believe and be baptized, they paid the Agent nearly $700 for the Convention, their pledge being but $500; and realizing how much blessedness

there is in serving the Lord with their substance, they resolved to raise at least $700 the current year for the Convention.

"*Cortland Association.* This body, which ever since its organization has not been behind the most liberal in beneficence, has not retrograded the past year: nor has the Lord left the churches without the visits of his grace. Although all have not been alike favored, yet two hundred and twenty-one precious souls, who, having received the word gladly, were baptized and added to the churches, are so many pledges of his faithfulness to Zion. Although the pledge to the Convention, $600, was not quite redeemed at the time of their session, yet such is their ardor in the home mission enterprise, that they resolved to raise at least $700, and furnish the balance of the past, the current, year.

"*Dutchess Association.* This division of the sacramental host of God's elect, though few in numbers, yet they possess much of the spirit of the Master. They resolved to raise at least $400 the current year for the cause of domestic missions; and as they look upon the whitening fields around them, they desire to sustain a laborer who may be constantly occupied in thrusting in the gospel sickle, and in securing the precious fruits of immortality. They report an addition of sixty-one to the seven churches of which the Association is composed.

"*The Essex and Champlain Associations* were united the past year, and now compose but one band. They represent their last session as one of great interest. Their sympathy is aroused in behalf of the sheep of Christ who are sparsely scattered over the two counties embraced in their limits, and they raised $100 to aid the Convention in its labors of love. Several of the churches have been much increased in numbers and strength. The whole number baptized is one hundred and fifty-nine.

"*Franklin.* This Association, for a number of years past, have mourned at their anniversaries, because the epistles from the churches have so generally been in the language of sadness. But at the last session a different aspect appeared upon the face of many of the communications, announcing the pleasing fact that the Lord had made the place of his feet glorious in the midst of them, causing their fellow-men to bow at his throne, and to find mercy. They fondly hope they

may see greater victories achieved, by Zion's King, than have yet appeared. The Association reports an addition of seventy-seven by baptism. They have ever been a most efficient auxiliary of the Convention, and are determined not to relax their efforts until the triumphs of the cross have become universal.

"*The Genesee Association.* This body, though less favored with revivals the past than during some former years, were not left entirely without witness. They report an addition by baptism of forty-three. They enter into the work of benevolence with a good degree of zeal, and, in view of the expanding fields before them, have resolved to increase the amount of their contributions.

"*The Genesee River Association* report an addition of one hundred and thirty who have believed in the Lord Jesus with all their hearts, and have been baptized. They are unwilling to be deprived of the privilege of mingling their labors and sacrifices for the salvation of their fellow-men; hence they say, with reference to the Convention, 'We will cheerfully co-operate with our brethren thus devotedly engaged; and will, by the blessing of God, raise this year the sum of $300 for the accomplishment of those most desirable objects they have in view.'

"*The Holland Purchase Association* has been somewhat diminished in the number of its churches, by the formation of the Cataraugus Association. The event was effected with much harmony, and the kindest of feeling, the better to accommodate the churches and promote the general interests of the cause. The last session of this body was one of most thrilling interest, and the exhibitions of a spirit of enlarged benevolence were most delightfully apparent. Although the pledges given by the churches were not all made out at the time, yet it is hoped the residue is forthcoming. It was, however, in favor of the American & Foreign Bible Society that the most thrilling interest was excited; for, after a sermon upon the subject, more than $1000 was subscribed on the spot by the delegates, as a kind of nucleus, around which the donations of the churches will be gathered, and in due time be forwarded to the proper treasury. They report an addition of two hundred and eight by baptism, and resolved to raise at least $500 for the Convention the current year.

"*Hudson River Association.* The Lord has made his arm bare in the view of several of the churches of this Association. The First church in Troy, and the Broome street (New York) church, each received one hundred by baptism; several other churches in the city were much refreshed and enlarged, while the churches on the majestic river, whose name they bear, have not been left without a witness. These pledges of God's faithfulness have enabled the Association to report the delightful fact that six hundred and sixty-four praying souls have been brought into their fellowship as workers together with God. They are determined still to hold that prominence among the auxiliaries of the Convention to which they have attained; and as a token of their unbroken confidence in the plans of that body, they have resolved to raise at least $1500 the current year to replenish the treasury.

"*The Livingston Association* say, 'We are a feeble body, numbering only eight churches and four hundred and eighty-eight communicants.' During the past year they have employed and paid a missionary, who has labored under their direction for three months: besides which they have aided the funds of the Convention and of foreign missions. According to their numbers, they appear to be fully determined to assume their share in the toils and sacrifices necessary to the moral conquest of the world. They report nine baptized, and say, 'Our prospects are encouraging; our present session has been very pleasant.'

"*The Madison Association* enjoyed a most lovely season at their last session; the exercise of the kindest fraternal feeling pervaded all their deliberations and decisions, and the liberality of the churches furnished more than the amount pledged to the Convention. They report an addition of two hundred and seventeen joyful believers, among whom was one nearly ninty-two years old. In their corresponding letter they say, 'Several of our churches have been favored with precious revivals, while nearly all have received the tokens of Divine favor.' Notwithstanding the large number baptized, yet, in consequence of the multitude who have emigrated to the west, the total number has been reduced nearly one hundred. Hence, in fixing the amount of their pledge, they have named a like sum to that raised the past year—$800.

"*Monroe Association*—This band of disciples were permitted the privilege of sitting together in an heavenly place in Christ Jesus during their last session. A peculiar harmony pervaded their councils and decisions, while the pleasing fact that two hundred and nineteen praying souls, who had been baptized into Christ and put on Christ, were added to their number, was hailed as a pledge that the Lord still remembered Zion. Although they were disappointed in not furnishing all the means to aid the Convention they had designed, yet they paid nearly $500, and resolved to raise at least $900 for the coming year.

"*The New York Association*, although not directly an auxiliary, are nevertheless engaged, to a very interesting extent, in the same blessed work. They have aided a number of feeble churches belonging to the Association, located on Long Island, and in New Jersey, with one at Newburgh. In these labors of love they have expended $650, and have furnished $100 for Indian reform. They report the pleasing fact that two hundred and forty-seven have been added to the churches by baptism, and evince their determination to participate in the labor of sustaining all the good works of the day.

"*Niagara Association.* This portion of the sacramental host, though not permitted to exult in the victories of grace achieved among them as in former years, yet they are determined to hold on their way, do their duty, and pray God to give the increase. They recommend to the churches they represent, to aid the funds of the Convention, not only at the rate heretofore recommended, but with a liberal increase of the bounty. They report an addition of sixty by baptism; and as the Association extends over two counties, they recommend the formation of a Bible society in each county, auxiliary to the 'American & Foreign Bible Society.'

"*The Oneida Association* report one hundred and thirty-four baptized; in their corresponding letter, however, they say, 'Two or three churches only have enjoyed refreshings, and on some others a few mercy-drops have fallen, while the majority have remained quite stationary. There is good reason for this: less has been done in the churches for the salvation of sinners the year past, than in former years, and the result is accordingly. Although, when the liberalities of

the churches were counted, it was found that the pledge of last year was not redeemed, yet the delegates more than made up the defficiency on the spot.

"*Onondaga Association.* The report of this Association, though less fraught with incidents expressive of the victories of Zion's King than at some other sessions, is nevertheless most interesting in its details, as it exhibits those traits of Christian character which tend to promote the glory of God. They have not, however, been passed by of the Master in the dispensing of his favors, for they report fifty-four baptized and added to the church the past year. And while they are favored in the providence of God, with an amount of means equal to any other Association in central New York, they have determined not to be behind their brethren in sustaining the cause of benevolence. They promptly redeemed the pledge they gave to the Convention last year, and resolved to attempt to raise at least $600 the current year, while the claims of kindred institutions are responded to with a becoming liberality.

"*Ontario Association* has been much refreshed the past year. Several of the churches have enjoyed the visits of Zion's King, who has multiplied the victories of his grace among them. They report an addition of one hundred and twenty-six joyful converts, who, having believed through grace, have been baptized. They feel themselves enlisted in every enterprise which is designed to fill the earth with the knowledge and the glory of the Lord.

"*The Oswego Association*, although of but four years' standing, are nevertheless desirous to assume their full share of responsibility in carrying out the great commission to disciple the nations. Their recent session was one of great harmony, and was attended with marked expressions of the presence of the Lord. They have resolved to sustain a missionary in the county, and are persuaded that an additional laborer would find much land which can not by the one employed be cultivated. The past year has not been to them like some which preceded it, when each of the reapers brought his sheaves with him; yet they hope the good seed has taken root, and will soon invite the reaper's sickle. They report an addition of eighteen by baptism.

"*Otsego Association.* In their corresponding letter they say,

'The present session of the Association has been one of great harmony and Christian affection. Several of the churches have during the year enjoyed seasons of refreshing from the presence of the Lord, and the interest felt in the benevolent operations of the day exceeds what has ever before appeared.' They report the baptism of two hundred and fifteen, to whom the Lord has granted repentance unto life—the redemption of the pledge of $500 given the Convention the last year, with an additional sum, $120—and the recommendation to the churches to raise at least $600 to aid the cause of home missions the current year. This is the oldest Association in western New York, and they appear desirous of setting an example worthy to be imitated by the rest.

"*Rensselaerville Association* are still determined to hold up the light of life, and to contribute their prayers and alms for the conversion of the world. During the past year the Lord has appeared in the midst of several churches, and enabled them to exult in the victories of his grace. They report one hundred and fifty-seven lovely disciples, who, having gladly received the word, were baptized and added to the churches.

"*The Saratoga Association*, although they have suffered a diminution of nearly two hundred, and have parted with several valuable ministering brethren, most of whom have emigrated to the far west, yet they are determined not to be discouraged; fully confident that the cause is the Lord's and he will not suffer it to fail. A few of the churches have received a visit from the King of saints, who made the place of his feet glorious in their midst. The whole number baptized in the Association is one hundred and eleven. They furnish about $400 for the Convention, and resolved to raise at least $500 the current year.

"*The Seneca Association* say, 'At our present session we have enjoyed a season of unusual interest. We have among us some things to deplore and some things to approve: among the former, are, a want of zealous attention to religious duties and privileges, and to a small extent an opposition to benevolent institutions; among the latter, a general steadfastness in the faith, and an increased liberality in aiding our benevolent institutions.' The number baptized was seventy-nine. They were enabled to do more than redeem their pledge of $500 the past year, and recommended to the

churches to raise their proportion of $800 the current year.

"*Steuben.* This Association has been somewhat reduced by the organization of the Canisteo River Association. They say, 'The past has been less a season of harvest than of sowing the seed.' They report but twenty-six baptized in the whole Association. Though they have not been increased with men as a flock, yet they have not relaxed their efforts to do good: upwards of $200 were contributed by the churches for home missions, and with their diminished strength they have recommended at least $200 for the current year.

"*The St. Lawrence Association* say, 'We are not able to cheer your hearts with information of the general outpourings of God's Spirit upon our churches; yet we rejoice that some few mercy-drops have fallen upon our thirsty Zion. Our present session has been one of deep interest, harmony, and love.' They report one hundred and twelve added to the churches by baptism, and they are resolved to engage in every good word and work.

"*The Washington Union Association* say, 'We have occasion to mourn and weep over the languishing state of our churches in general. Very few have been baptized (forty-six) into the fellowship of the churches composing this body, within the past year, while deaths, exclusions, and emigrations to the west, are rapidly diminishing our numbers. The general tone of piety is indeed low; and consequently the amount of benevolent effort is by far too small.' Yet they add, 'Still, we would hope that the cause of God has a permanent hold on the affections of the members of this Association.' As an evidence of their confidence in the Convention, they resolved to make an effort to raise $500 the year to come to aid its funds.

"*The Worcester Association,* although less numerous than some other divisions of the sacramental host of God's elect, are, notwithstanding, determined to assme their full share of responsibility in giving the gospel to the destitute wherever they may be found. Their last session was one of thrilling interest. They redeemed their pledge of $300, by an extra effort, and resolved to attempt to secure the like sum from the churches at the next session. But one of the churches was favored with a special revival; yet to several others the King of Zion gave pledges of his love. They report sixty-five baptized and added to the Zion of God among them."

NEW YORK BAPTIST REGISTER.

In the year 1824 a few brethren, residing in the vicinity of Utica, impressed with the necessity and importance of stated religious intelligence, commenced the publication of a small sheet, weekly, entitled the "Baptist Register." It was printed at Utica, and edited by Elds. Galusha and Willey. The circulation was not extensive, but it brought before the public the subject of periodical intelligence, and prepared the way for a more enlarged and permanent action. In the fall, at the annual meeting, the subject was proposed, of establishing a religious paper, to be under the patronage and direction of the Convention. An offer was made to them of the Baptist Register then published, and arrangements were made to commence the next year with an enlarged sheet and a competent editor, who was required to devote his whole time to make the paper, as far as possible, adequate to the wants of the denomination. An editor was secured in the person of Br. Alexander M. Beebee, then residing in the county of Onondaga, who removed to Utica with his family, and commenced his responsible, and thus far permanent and successful, labors. The mechanical execution of the paper was under the direction of Br. Cephas Bennett, who continued to print the paper nearly five years, until convinced that the Lord called him to a foreign field of moral labor. The first paper published by the Convention was issued March 4, 1825, and a circulation the first year was secured of about 2,000. The following extracts from the first number will show the plan and general principles which it was designed to accomplish and extend:

"To stir up the minds of our fellow-men to the important subject of scattering light among the ignorant and benighted, by presenting them from time to time with intelligence on the subject of missions, at home and abroad, will be part of our duty. Indian reform, which we contemplate with interest, will engage a portion of our efforts to promote.

"Though the cause of missions is the great object of our regard, and to promote this object our energies and our efforts will be directed, and our hearts pledged, yet we contemplate in the range of our consideration all those kindred associations, combined for the consummation of that single object, so devoutly to be wished, the reflection of the Redeemer's glory in the redemption of a fallen world.

"There are other efforts put forth for the healing of the nations, to which our attention will also be directed. The Bible interest is inseparable from the missionary. They are pioneers to each other. If the missionary takes the lead, it is but to introduce the sacred volume; if the Bible is on the advance, it is only to prepare the stranger to its truth to address the missionary on his advent with the anxious inquiry, 'Of whom speaketh the prophet this, of himself, or some other man?'

"Sunday-schools, with their flood of benefits, commend themselves to our regard. No charity appears to have been more signalized by the blessing of Heaven.

"The interests and operations of our Institution at Hamilton are among the important subjects to which our regard is pledged.

"Our pages will be occasionally devoted to such literary subjects as may carry with them moral benefit to our readers. Biographical sketches of such persons as may have ornamented the Christian name, shall have a place in our columns. Such political events, both at home and abroad, as give distinction to the age in which we live shall not be omitted. The important legislative proceedings of our own State, and the Congress of the United States, with such speeches as may be important to preserve, shall be given in the Register.

"We present our paper as an organ of communication to the public for all our religious bodies. Our object will be to

make the Register a profitable, interesting, and cheap, vehicle of religious intelligence, embracing, also, a portion of literary and political information."

Various measures were adopted to extend the benefits of the paper. Traveling agents were appointed, as well as local agents, with a hope and full expectation that the number of subscribers could be increased, so that a revenue might be realized to the funds, as well as to the amount of information possessed by the denomination. It was ascertained that no paper of respectable size could be published, where the articles were to be put in type every week, and an editor to be compensated, unless the terms of subscription were more than two dollars, or the number of good subscribers exceeded 3,000, without loss to those engaged in it. During the first year, therefore, exertions were made and economy practiced, in the belief that the paper ought to be sustained and continued.

In 1827 the committee on the Register, (who were appointed by the Board of the Convention,) reported the number of subscribers to be 2,900, and a prospect that $500 would be realized that year. The following year a less number of subscribers was reported, although it was thought the debts were equal to the expenditures.

After the paper had been published about five years, many having been quite negligent in their payments, and some debts becoming very uncertain, the committee appointed by the Convention to consider what measures could be adopted to promote the interests of the paper, believing that there was little hope of any direct income to the funds of the Convention, and fearing that its debts would increase faster than its income would be realized, made the following report:

"We recommend that the Register be leased to some suitable person or persons for —— years, reserving the annual rent of said paper to the Convention, and also the control of the editorial department. And further, that a general traveling agent be forthwith appointed, for the immediate collection of all the outstanding debts: and that after such a collection shall have been made, if a balance shall remain against the paper, that then immediate steps be taken for the payment of such balance, by an appeal to the liberality of our brethren."

The report was adopted, and the standing committee directed to carry out the same.

In accordance with the above proceedings, a proposition was made by Messrs. Bennett & Bright to publish the paper for five years. After due consideration, their proposition was accepted, and in the spring of 1830 the paper was leased to them for that term of time; the former editor continuing as usual to have the whole oversight and charge of the editorial department. Under this arrangement the circulation of the Register greatly increased, payments were more promptly secured, and the paper was made to yield a handsome revenue to the Convention, which for a time was required to liquidate the debts that had occurred in the establishment of the paper, and while its circulation was more limited. It was enlarged at the expense of the publishers, an increasing interest was felt by all acquainted with it, and its weekly arrival hailed by thousands with delight. The influence it continued to exert was highly salutary in the promotion of an intelligent, united action in the great objects of foreign and domestic missions, Bible, education, Sabbath-school, and temperance, causes; in the dissemination of revival intelligence, and inculcating the principles of pure and undefiled religion. The editor continued to retain and deserve the confidence and support of his brethren, although conflicting questions of great public interest often produced difference of views and action, and awakened the slumbering energies of the denomination. This course, amidst the most exciting questions, was approved by the sober and considerate of all parties. None but those engaged personally in the responsible work of catering for the public taste, and regulating the public mind, can duly appreciate the feelings, cares, and trials, of a conscientious editor.

In 1833 an effort was made to change the location of the paper, and remove it to the city of New York, and amalgamate it with the Baptist Repository; but after a full and open discussion, the project was totally disapproved and abandoned.

The following extract from the report of the Board of the Convention, in the fall of 1834, will show the renewal of the lease with Brn. Bennett & Bright:

"The New York Baptist Register is still the property of the Convention. The term for which it was leased to Brn. Bennett & Bright will expire next February. At an early period, a committee was appointed to renew the lease, embracing the best intelligence and experience of the Board. The paper is again leased to the present publishers, for seven years from the commencement of the next volume. The Convention will receive 150 dollars annually for 2,500 subscribers, and 20 cents in addition for each subscriber above that number. Should the number of subscribers be less than 2,500, a deduction is to be made from the 150 dollars of 10 cents on each of the number wanting. The present number of subscribers is 5,100, which will bring to the funds of the Convention 670 dollars. But the revenue of the present volume and of the next will be demanded to cancel the debts against the Register existing prior to the first lease, unless collections can be made from the subscribers of that period beyond what we anticipate. Could the number of subscribers be increased to 7,000, the income would be 1,050 dollars per annum. With its able and experienced editor, under the care of its approved and faithful publishers, in its present enlarged form, we hope this vehicle of religious knowledge and information will be cordially welcomed into every family in the denomination. Nearly all the associations in this State have passed resolutions of commendation."

The following year a more full report was made of the expenses and situation of the Register, which is here given, as it presents, in short, the progress of the paper:

"The debts contracted in commencing the paper have long been a prolific source of trouble and perplexity: various means have at different times been devised for their liquidation, but they failed to produce those results most devoutly anticipated. The executive committee, who for many years were in the habit of advancing their own funds, and of giving to the paper the benefit of their personal responsibility, deserve well the gratitude of their brethren; and we are confident it will not be withheld. They have waited patiently for their claims, and we rejoice to say they are all discharged.

"The committee to whom the state of the Register was referred, submitted the following report:

" 'Your committee, in the discharge of the duty assigned to them, have ascertained that the Convention, in August, 1832, were in debt, on account of the paper, to the amount of $2,221 51, all of which has been entirely discharged; and furthermore, that a balance will exist, in favor of the Convention, in February, 1836, of nearly $300. The present number of subscribers is estimated, in round numbers, to be 5,000. Assuming the ground that this number will not be diminished after February, 1836, the Convention will realize from it a nett revenue of $650 per annum; and should the subscribers be increased to 6,000, the revenue from this source will be $850; and an additional amount of $200 per annum, for every thousand added to the list of subscribers: thus, whenever the list is increased to 10,000, the annual revenue resulting to the Convention will equal $1,650. From a view of these highly interesting and encouraging facts, your committee are induced to hope that the proper consideration of them will operate on all who value our missionary interests, so as to stimulate them to immediate and persevering efforts to obtain additional subscribers to the Register, until the number shall equal our most sanguine expectations, and the proceeds from this quarter render our means of supplying the destitute with the bread of life much more ample.' "

" All the associations in the State, who are auxiliaries of the Convention, have continued to express their approbation in its favor, and their recommendations to promote its more extensive circulation. Did our limits allow it, we would gladly spread their resolutions before you; but a single one, which exhibits the spirit of all the rest, must suffice: '*Resolved*, That we retain undiminished confidence in the New York Baptist Register, as a periodical well calculated to promote the Redeemer's kingdom, and we urge its universal patronage by the churches composing this body.' "

One more extract we give from the report of the Board for 1836, as it presents a view of the benefit resulting from such a paper, its bearing upon our denomination, and its influence in the extension of Christ's kingdom in the world:

" This valuable periodical continues to be the property of the Convention, and is constantly accomplishing, to a most interesting extent, the two-fold services of a missionary and

agent. As a missionary, it presents the doctrinal, the prophetical, the experimental, and the practical, truths of our holy religion to its tens of thousands, in its weekly visits to the habitations of our brethren and fellow-citizens. By it 'the violated law speaks forth its thunders,' and by it, 'in strains as sweet as angels use, the gospel whispers peace.' Its efficiency in arousing the dormant energies of the saints, provoking them to love and good works, has often appeared. Still it is confidently believed that, in this particular, as well as in its efforts to instruct the ignorant, to confirm the wavering, to reclaim the wanderers, and to alarm the thoughtless, its success will only be known in 'that day for which all other days were made.' Notwithstanding, from what is known, we are fully aware that, without undervaluing the living teachers, we may safely say we have no more efficient missionary than this. As an agent, its worth is truly great; for, while it secures no inconsiderable sum to our treasury from its own revenue, its exhibitions of the field spread out before the church, and of the claims of God and a perishing world upon her prayers and alms, have often untied the purse-strings of selfishness, and caused the Lord's silver and gold, which has been hoarded up, to be consecrated to the advancement of his blessed cause in the world, and to await the calls of his servants who are the almoners of the needy. Its weekly arrival is hailed with interest by multitudes; and although it may not adapt itself to the capriciousness of all, yet we believe there is no other religious periodical in our country more commended in its general course, or more sought after, than the Register. The well-earned reputation of its editor is untarnished. Nor should it be forgotten, that, from the responsibility of his station, he has a strong claim upon the prayers of Zion, that he may share largely in the wisdom that is from above, and, thus endowed, be able to fulfill the high expectations cherished regarding his labors.

"The present number of subscribers is 5,250. The amount of the rent paid by the publishers for the past year was $630. Should the subscription list continue as it now stands, the rent for the present volume will be $700, all of which will be devoted to missionary purposes. We most ardently desire every friend of the Convention to remember

that every five new subscribers will put one dollar into its treasury; and we fondly hope that their regard for the destitute will urge each one to endeavor to secure at least five new subscribers to commence with the next volume."

CONCLUDING REMARKS.

In reviewing the ground over which we have passed, from the first commencement of a feeble church in this then vast wilderness to the present numerous great and flourishing churches and associations of the Baptist order (to say nothing of the multitude of other religious denominations) spread through this extensive and richly cultivated country called western New York, we are led to exclaim, How wonderful are the works of God! The rising glories of the Redeemer's kingdom are calculated to inspire the pious soul with ecstatic pleasure, and excite the warmest feelings of devotion and gratitude. In the year 1795, in all this part of the country, there were only fifteen churches, comprising five hundred and seventy-two members. Now, within the same territory, there are twenty-seven associations. There were then only seven ministers in all this tract of the country, where now, (1836,) from the minutes of the associations, there are found about 300 ministers, and 100 licentiates. At that time there were only three associations in the State of New York, viz. Shaftsbury, New York, and Warwick; and several of the churches composing those bodies were located in other States.* There was then only one small meeting-house in this great wilderness; and now, how numerous are the houses erected for the worship of God! The glittering spires appear in view, and the sound of the church-bell strikes the ear, in

* All the members in the Baptist churches in the State of New York amounted only to 5,263. Asplund's Register for 1794. But now there are in the State 35 Associations; 651 churches; 495 ministers; 64,406 members.

almost every direction in traversing this now populous and flourishing region.

The few ministers, as well as the few feeble and scattered churches, were then very poor. But few roads, and those very bad, they had to make their own way through the vast wild by marked trees, and ford rapid and dangerous streams, without bridges, surrounded by howling beasts, and roaming parties of Indian hunters. The small churches were unable to afford them assistance, and there were no missionary societies to patronize and support them: but love to God, and the souls of men, prompted them to engage in the great warfare at their own charges; the hope of spiritual benefit to the scattered and destitute settlers induced them, unaided by mortals, (trusting in God alone,) to encounter privations, dangers, and hardships, through mud, and mire, and storms, sometimes on horseback and sometimes on foot; sometimes overtaken by night, far from human abode, where they were compelled to remain in some lonely forest until the slow returning morning should illumine the desert. Amidst these labors and fatigues their hearts were frequently pained in reflecting upon the situation of their families left in a destitute condition at home: their wives often having the care and toil of all, both in and out of the house, and but very scantily supplied with the necessaries of life. However, they trusted in God, their Redeemer, and he sustained them.

When their husbands returned from these missionary excursions, they recounted the goodness of God and the displays of his mercy which they were permitted to witness. With what mutual joy could they mingle their songs of praise and thanksgiving before the mercy-seat! Here joy and peace which they were permitted to experience (perhaps unknown among the rich and opulent in populous towns and villages) were a rich reward. These were truly missionaries at their own expense. They sowed the seed which has been springing up in a rich harvest, and, under God, laid the foundation for the increasing prosperity and growing interest of the Baptist churches in this country.

But, oh! could they have foreseen what we are permitted to see and enjoy—the widely extended fields—the populous towns, villages, and cities—the turnpikes, canals, and railroads—the churches and houses for worship—the Bible, tract,

and missionary, societies, domestic and foreign—the schools, academies, and colleges—the Sunday-schools and Bible-classes—the extensive revivals of religion—and the literary and theological seminaries,—how would the prospect have caused their hearts to leap for joy! Could the venerable Hosmer in vision have seen the present condition of Hamilton, where he closed his useful labors—could he have seen the noble structures on the hill overlooking the growing village, consecrated to sacred literature—could he have seen the number of pious youth, who, having finished their courses, becoming pastors in the rising churches in our own country, some making their way to Burmah, to China, to the west, and to different parts of the globe, to proclaim salvation in a Savior's name to perishing millions of our fallen race—and now more than one hundred and seventy young men panting for usefulness, ardently pursuing their studies with a view to go forth heralds of the cross—how would it have cheered his heart, animated his soul, and poured consolation on his pathway to the tomb!

And with what mingled feelings of delight, gratitude, and wonder, may we now look back to the year 1807, when the society, now bearing the name of the "Baptist Missionary Convention of the State of New York," took its rise—its funds amounting to only $20, and enabled to employ only one missionary for eight weeks; but now, (1836,) the whole amount reported in the treasury is $17,390—employing and sustaining missionaries, local, and itinerating among the natives of the wilderness, to the amount of more than fifty years' labor; besides $10,000 given to the Home Mission Society for spreading the gospel in the great Western Valley and other parts of our continent.

We have now brought the history down to the present time; and on reviewing the way through which the Lord has led his people, let our hearts expand with holy thanksgiving to God; and let us, too, cherish the memory of those laborious, self-denying, and faithful, pioneers and soldiers of the cross, whom God was pleased to employ as honored instruments in preparing the way for the blessings and privileges which we enjoy. Let us bless and adore the great Head of the church, that, while these venerable fathers have mostly been called from their labors, he has raised up others,

on whom their mantles have fallen, to supply their places in Zion, who are valiant for the truth; and also disposed the hearts of his children, both male and female, to unite their energies, their prayers, and their contributions, in aiding the great and noble work; while our abler brethren in older parts of the State, and in the city of New York, have so liberally poured into the treasury of the Lord—swelling the tide of glory, by bearing the news of salvation to perishing souls. Then, in view of the past blessing of God which has attended our feeble labors, we may be encouraged to pursue our blessed work. Yes! let the eye of our benevolence be placed upon the destitute of the whole world; let us not relax our efforts till the standard of the cross shall be planted on every mountain and in every valley; until the peaceful banner of the gospel shall float in every breeze and bless the people of every clime; until the people of every nation shall say, "Lo! this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad, and rejoice in his salvation." "O give thanks unto the Lord, for he is good; for his mercy endureth forever!"

ASSOCIATIONAL STATISTICS.

Among the things interesting in reviewing the progress of the church from its incipient organization in a new country to a state of prosperous enlargement, is the examination of its statistical documents—it was therefore thought that an important appendage to the foregoing history would be the statistical table of the associations which hereafter follow.

There are several churches in western New York of the Seventh-Day and Free-Will Baptists, and some unassociated Calvinistic churches, whose progress we have not been able to trace with any satisfactory accuracy, but whose present condition we have thought advisable to embrace in a summary way in this record, which we have taken from the Triennial Register of I. M. Allen, for 1836.

The Free-Will Baptists have in the Holland Purchase 123 churches, 60 ministers, 15 licentiates, and 4,059 members.

The Seventh-Day Baptists have about 2,600 members in western New York, and about 20 ministers. They have a missionary society, and a religious newspaper, called the Protestant Sentinel, published at De Ruyter. The following are the unassociated Calvinistic churches:

1st church of Utica. Members 98; ministers 2; received by baptism in 1837, 9. Eld. William H. Thomas has the pastoral care of the church, and Eld. David Griffith preaches occasionally.

2nd church in South Trenton. Members 36; ministers 5, 3 ordained and 2 licentiates. Eld. Joseph Richards has the pastoral care of the church.

The regularly associated churches, copied from the original minutes, are as follows:

ASSOCIATIONS AND CHURCHES.

N. B. Ministers' names in Roman letters. Licentiates in *Italics*. Churches without Pastors, distinguished by a ———

The figures preceding the name of the Association designate the year of its constitution, those after it the year when the account was made out.

1823. BERKSHIRE ASSOCIATION. 1836.

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
1. Berkshire,	J. P. Call,	1	100	Owego,	———	4	106
Baker,	Caleb Hayes,	1	39	Owego Creek,	C. Nelson,	2	55
Binghamton,	———	5	89	1. Spencer,	H. Kelsy,	1	85
Caroline,	———		37	2. Spencer,	M. Dearborn,		67
Centre Lisle,	A. Sherwood,	1	29	Tioga,	P. Taylor,	34	101
1. Greene,	J. J. Miller,		50	Union,	———	1	32
1. Lisle,	J. R. Burdick,		78	Vestal,	C. G. Swan,	6	39
2. Lisle,	N. Church, *J. Powers.*	1	84	W. Windham,	Job Leach,	1	23
16 Churches.	13 Ministers.			Total,		57	1003

1808. BLACK RIVER ASSOCIATION. 1836.

1. Alexandria,	———		45	1. Lyme,	A. Lawton,		44
2. Alexandria,	M. Wilkie,		29	2. Lyme,	———	2	45
Antwerp,	———		43	Martinsburgh	R. B. Ashley,		42
Antwerp & Fowler,	———		36	Orleans,	———		199
Boonville,	*A.D. Freeman*	1	70	Perch River,	A. Little,		99
Champion,	Geo. Lysle,		92	Peninsula,	———		20
Copenhagen,	———		124	Turin & W. Turin,	R. B. Ashley,		49
Leyden,	R.Z.Williams,		132	Theresa,	M. Wilkie,		21
Le Ray,	T. A. Warner,	9	168	Watertown,	C. Clark,		160
Lowville,	O. Wilbur,	1	89	Wilna,	———		35
Lowville & Denmark.	P. Brown,		77	W. Leyden.	———		31
22 Churches.	11 Ministers.			Total,		13	1570

1832. CHENANGO ASSOCIATION. 1836.

Painbridge,	———		20	Otselic,	———	9	34
Cincincitus,	A.C.Kingsley	26	157	Oxford,	W. Kingsley,	21	185
Coventry & Greene,	*W. Wright,*		31	Pitcher,	J. Lawton, Luke Colby.	2	233

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Coventry,	———		149	1. Smithfield,	———		82
Central Green	DW Litchfield	6	59	2. Smithfield,	O. H. Reed,	22	141
2. Guilford,	S. Stiles,		126	Smyrna,	C. Record,	18	79
Lincklaen,	M. Holroyd,	1	58	South New Berlin,	J. H. Chamberlain,	36	186
Macdonough,	———		28	Sherburne,	J. Corwin,	29	153
Norwich Vill.	J. Randall, J. S. Swan, *R. Prentiss*, *A. Lamb*,	57	347	1. Triangle,	———	1	28
				2. Triangle,	D. Leach,	1	53
N. Norwich,	A. Parker,	22	148	Oxford & Greene,	———		51
New Berlin Village.	D. Cutler.	5	69				
						556	2396

22 Churches. 17 Ministers. 3 Licentiates.

1823. CHATAUQUE ASSOCIATION. 1836.

Pomfret,	B. N. Leach,			Dunkirk,	———		44
	J. Handy,			Silver Creek,	———	2	44
	Ira Corwin,	5	227	North East & Ripley,	O. Spencer,	2	54
Mayville,	D. Woodbury,			1. Stockton,	———	2	44
2. Hanover,	A. S. Jones,	2	164	Pine Grove,	*L. Rathbun*,	1	44
	P. Cross,	20	159	Ellington,	J. Glasier,	2	41
Harmony,	S. Powers,	4	136	2. Ripley,	J. Sawin,		40
2. Stockton,	O. Witherell,		135	Perrysburgh,	———		37
Ellery,	J. Wilson,	1	91	Villenova,	———	2	34
Jamestown,	———	2	85	Leon,	———		44
Carroll,	———		78	Napoli,	———		82
1. Hanover,	J. Bennet,	1	71	Cherry Creek,	———		23
Busti,	J.C. Stoddard,	23	70	Lottesville,	S. Clivard,		21
Randolph,	A. Frank,	17	69	Warren,	———		23
Clymer,	E. R. Swain,	4	63	French Creek,	Alanson Pease	1	33
Canadaway,	———		140	Sherman,	———		30
Westfield,	———		58	Mina,	———		10
Ashville,	D. J. Graves,	2	58	1. Ripley,	G. Sawin,		44
Portland,	C. Lahat,		58	Harbor Creek,	———		36
Cassadaga,	W. Winsor,		58				
	D. Walden,	1	56				
N. Harmony,	W. Berth,	12	55			106	2545
Gerry & Charlotte.	J. Scofield.	7	44				

38 Churches. 25 Ministers. 2 Licentiates.

1827. CORTLAND ASSOCIATION. 1836.

Cortlandville,	N. Peck, Z. Freeman,	7	210	Groton,	J. S. Backus, *Jas. Gibbs*,	22	130
Dryden,	M. M. Evarts,	1	88	Homer Vill.,	A. Bennett, J. W. Taggart	9	251
Freetown,	D.B. Purinton	37	124				

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Lansing & Groton,	A. Caldwell,	45	120	1. Solon,	A. B. Jones,	12	67
Marathon,	J. C. Hulbert,	29	129	Summerhill,	*D. Corbin*,	5	53
Milan,	B. Andrews,	50	148	Truxton,	T. Purinton,		
McLean,	T. H. Green, *A. F. Lewis*,		96		*WF Purrinton*		
					S. Crandall,	2	302
				Virgil Village,	*SC Ainsworth*		84
McGrawville,	G. W. Dye,	2	112	2. Solon,	———		36
Scott,	B. Capron,		140	Lansing & Geneva,	A. Draper,		18
2. Sempronius	———		68				
18 Churches.		16 Ministers.		6 Licentiates.		221	2177

1800. CAYUGA ASSOCIATION. 1836.

Auburn,	S. S. Parr,	16	242	Scipio,	B. Ames.	2	54
Aurelius & Mentz,	John Jeffries,		63	Sempronius,	———		89
				Sennett,	J. H. Dudley,	2	191
Conquest,	T. W. Colby,		28	Springport,	S. Wood,		49
Cato,	S. Knapp,	65	198	United Scipio,	A. Wakley,		47
Fleming,	J. C. Holt, S. M. Plumb,	1	116	Venice & Scipio,	*E. Mosher*,	1	149
1. Mentz,	H. B. Fuller,		67	Victory,	———	14	90
2. Mentz,	L.J. Reynolds,		98	Ira,	J. Dudley,	5	71
Owasco,	C. P. Wyckoff,	1	42	Jordan,	E.D. Hubbell,	2	75
17 Churches.		15 Ministers.		1 Licentiate.		109	1657

1835. DUTCHESS ASSOCIATION. 1836.

North East,	Th's. Winter,	5	129	2. Fishkill,	———	9	54
Amenia,	L.W. Webster	1	88	Stanford,	L. Burch,	9	104
Dover,	P. Roberts,	4	84	Plea'nt Valley	———	16	41
1. Fishkill,	Isaac Bevan,	17	52				
						61	552
6 Churches.		5 Ministers,					

1835. ESSEX & CHAMPLAIN ASSOCIATION. 1835.

Crownpoint,	J. Gobbet,	2	110	Keesville,	H. Safford,	27	142
Essex,	J. B. Wikins,	7	129	Keen,	*P. M. Allen*,	12	46
Elizabetht'wn	———	29	131	Beekmant'wn	———		38
Chazy,	H. Clark,	8	66	Plattsburgh,	*O. W. Noxley*,		93
Norwich,	Wm. Grant,	31	131	Mooers,	———	1	44
Westport,	———	37	218	Saranac,	*E H Vaughan*	5	29
Jay,	R. Bryant,		189				
						159	1356
13 Churches.		6 Ministers.		4 Licentiates.			

1811. FRANKLIN ASSOCIATION. 1836.

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Franklin,	———	5	110	Harpersfield	*C. Brinkerhoff*		78
New Lisbon,	Seth Gregory,	20	159	Hamden,	*S. Smith*,	3	21
W. Meredith,	S.P.Griswold,		86	Oneonta,	J. Smith,	1	93
1. Butternuts,	———	3	50	Otsego,	———		81
2. Butternuts,	W T Boynton	2	126	2. Franklin,	———		38
Masonville,	H. Robertson,		142	E. Meredith,	S. Jones,	4	59
Sidney,	D. B. Crane,		52	Windsor &	———	1	102
Hartwick,	N. Bundy,	9	136	Colesville,			
Milford,	G. Furguson,	5	152	Tompkins.	———	1	51
1. Guilford,	E. B. Sparks,		64	Buckingham,	———		47
Laurens,	———		68	Colchester,	Caleb Bush,	9	141
Sidney & Unadilla,	D. B. Crane,	1	68			64	1956
Deposit,	S. Stiles,		176				

23 Churches. 12 Ministers. 1 Licentiate.

1818. GENESEE ASSOCIATION. 1836.

Alden,	J. Parker,		60	La Grange,	Jesse Eliot,		
Alexander,	———		61		*J. D. Pierce*,		180
Attica Village	J. W. Ney,	1	61	Le Roy,	———	7	181
2. Attica,	———		29	1. Middlebury,	J. Elliot,		
Batavia Vill.,	I. Clark,		43		*A. Baker*,		
Bennington,	E. Hall,				*A. Crocker*,	3	314
	M. Colby.	1	86	2. Middlebury,	*M. Bailey*,	5	185
Bethany,	W. W. Smith,	3	133	Oakfield,	———		104
Batavia & E. Pembroke,	David Barret,	2	45	Orangeville,	———		76
Byron,	———	1	80	Perry,	W. Arthur,	4	285
Covington,	I. J. Brown,	2	162	Stafford,	E. Curtiss,	10	51
2. Darien,	———	2	57	York,	J. Bennett,		147
Elba,	J. Southworth		60	Warsaw,	A. Ennis,	2	138
22 Churches.	13 Ministers.			5 Licentiates.		43	2538

1828. GENESEE RIVER ASSOCIATION. 1836.

Angelica Vill.	JamesSalmon		44	Grove & Portage,	Silus Morse.	4	36
West Almond	J. P. Evans,		72	Mt. Morris,	W. Lake,		100
Burns,	———	12	102	Nunda,	E. W. Clark,	2	301
Castile,	James Reed,			Sparta,	G.W.Warren,	2	72
	E. Kendell,	51	185	Strikersville,	*E. Covel*,	19	118
Canadice,	A. Briggs,	4	29	Weathersfield	J. Palmer,	1	62
Canadea & Belfast,	*H. E. Prosser*		39	Oak Hill,	*J. Wilder*,	1	62
Cuba,	———	3	70	Pike,	A.C.Sangster,		
Gainsville,	W. Sawyer,		59		*F. Scot*,	30	280
Grove,	———		28	Hume,	R. Sabin,	1	26
18 Churches.	12 Ministers.			4 Licentiates.		130	1677

1810. HOLLAND PURCHASE ASSOCIATION. 1836.

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Springville,	D. Searl,			Collins,	A. Wells,		
	W. I. Crane,	30	154		— *Horton*,	7	65
Eden,	H. Fuller,			Java,	W. Pattison,	2	46
	A. Stone,	1	105	Waterville,	*S. Griffith*,		17
Sheldon,	*E. Covell*,	1	38	1. Evans,	P. Freeman,	18	102
Hamburg,	———	1	79	2. Evans,	S. Hatch,		32
1. Boston,	H. Smith,	6	136	Holland,	———		37
2. Boston,	*A. Stone*,		39	Evans &	———	3	24
Aurora,	E. Blakesly,	18	137	Hamburgh,			
Sardinia,	*A. Tucker*,	16	189	Wales,	B. Sawin,		44
Buffalo,	E. Tucker,			Amherst,	———		14
	A. Chapin,			Arcade,	———	3	41
	J. Granger,			Florence &	E. Hammond,		36
	W. Verrinder,			Colden,			
	S. Tucker,			Strikersville,	*E. Covell*,	19	119
	S. Webster,						
	W. Remington	83	383			208	1736
21 Churches.	13 Ministers.				12 Licentiates.		

1815. HUDSON RIVER ASSOCIATION. 1836.

Po'keepsie,	———		107	Stanton st NY	Geo. Benedict	62	388
Oliver st. N.Y.	S. H. Cone,			Lansingburg,	———		122
	F. Wayland,			North ch. NY.	J. H. Brouner		
	Daniel Hall,				D. Sampson,		
	L. Davis, Sen.				*S. Barnard*,		
	Eben. Loomis,				*John Hatt*,	11	185
	J. C. Murphy,			West Troy,	F. S. Parke,	5	118
	E. Matthews,			Zion, Orange	———		
	H. Matthews,			Co.			28
	J. H. Raymond	33	780	East ch. N.Y.	J. Middleton,	19	164
Mulberry st.	A. Maclay,			Cairo,	Thos. Stokes,		44
N. Y.	*P. Van Dyck*,	6	237	Latingtown,	S. Barrett,	42	117
Mt. Pleasant,	C.C.Williams,	20	69	West Hillsdale	*W. Whitaker*,		
Hudson,	Wm. Sturges,				*M.B. Tremain*	1	80
	E. C. Brown,			2. ch. Brook-	O. Winslow,		
	C. W. Watrous		190	lyn,	J. Beetham,	3	59
1st Troy,	B. M. Hill,			Schenectady,	———	4	218
	JasM.Haswell	100	459	Kingston,	W. M'Carthy,	2	64
1st Albany,	A. L. Covell,	54	361	2.ch Broome st	Seth Paddock,	2	60
Catskill,	Sam'l Wilson,	14	68	Westkill &	———		87
Hamilton str.	———	9	129	Lexington,			
Albany,				2. ch Newark,	J. H. Rickett,	41	71
South ch. NY.	C.G.Sommers	25	340	Athens,	S. B. Willis,	3	98
1st ch. Brook-	L. Howard,			Broome st NY	Israel Robords	101	210
lyn,	Jona. Going,						
	L. Crawford,	21	193				

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Amity st. N Y	WRWilliams,			1. Philipstown	———	2	31
	D. Williams,			2.Sand Lake,	Orrin Dodge,		
	Aaron Rand,				*E. D. Towner*	11	80
	Wm. More,	18	164	Pearl st Alba.	B. T. Welch,	9	159
Central chNY	John Binney,	16	51	West ch N.Y.	*J. Delaree,*	14	111
Coxsackie,	J. W. Greene,	4	93	Hamburgh, G.	J. G. Oncken,	4	13
Saugerties,	Alfred Osgood	1	41	Jamaica, L. I.	J.S.C.F.Frey,	1	8
Mattewan,	———		12	Pittstown Ech	S. Gale, Jr.	2	41
Kinderhook,	———						
	Moses Field,	4	25			664	5875

41 Churches. 42 Ministers. 14 Licentiates.

1834. JEFFERSON ASSOCIATION. 1836.

Adams,	J. Freeman,			Mannsville,	J. N. Webb,	2	195
	E. Morgan,	1	320	Rodman,	———		31
Belleville,	M. E. Cook,			Smithville,	J. N. Webb,	2	100
	D. D. Read,		144	SRutland,	S. Maltby,		88
Henderson,	Albert Wedge	2	119	Woodville,	A. Buckley,		
Lorraine,	*A. S. Gillett,*		168		D. H. Dean,		92
9 Churches.		9 Ministers.			1 Licentiate.	7	1257

1831. LIVINGSTON ASSOCIATION. 1836.

East Avon,	J. G. Stearns,			Lakeville,	Ira Justin,		83
	E. Stone,		79	Groveland,	Jas.Boardman		35
Richmond,	*H.Levenworth*	3	50	Naples,	———		39
Livonia,	T. Beebe,	6	85	Conhocton,	———		18
Spring Water,	———		60	2. Bristol,	———		39
9 Churches.		5 Ministers.			1 Licentiate.	9	488

1825. LEXINGTON ASSOCIATION. 1835.

1. Roxbury,	David Mead,		106	Middletown&	James Mead,	1	106
2. Roxbury,	———	2	141	Roxbury,			
Lexington,	Hez. Pettit,	3	227	Bavainna,	———	2	54
Blenheim,	*Wm. Choat,*		46	Renselaerville	E. Crocker,		
Brome,	———	2	110	& Berne,	*A. St. John,*		51
Olive,	Wm. Warren,		124			9	919

9 Churches. 5 Ministers. 2 Licentiates.

1816. LAKE GEORGE ASSOCIATION. 1835.

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Athol.	———		59	1. Johnsburgh	———	18	180
Bolton.	Wm. Grant,			2. Johnsburgh	———		16
	J. B. Wilkins,		143	Minerva.	Wm. Fay.		150
Brant Lake,	———	4	42	1. Schroon,	J. H. Barker,		69
Caldwell & Warrenburgh	———		72	Queensbury,	John Scofield.		31
				2. Schroon.	———		28
Chester.	D. A. Cobb,			Ticonderoga,	———		35
	H. Mead,	16	126				
Hague,	———	3	46			41	1006

13 Churches. 6 Ministers. 1 Licentiate.

1808. MADISON ASSOCIATION. 1836.

2. Brookfild,	———	19	175	Georgetown,	D. G. Corey,	27	108
Cazenovia,	John Peck,			1. Hamilton,	Aaron Perkins		
	Jos. Coley,				Dan'l Hascall		
	John F. Bishop				J. S. Bacon,		
	P. B. Peck,				G. W. Eaton,		
	Wm. Corbin,	2	331		A. Kingsley,	73	334
Cazenovia Village.	Lewis Leonard			2. Hamilton,	———	11	52
	Wm. Clark,			Lebanon,	———		
	Jas. Nickerson				Thos. Jerril,		155
	Thos. Houston		251	Lenox,	J. N. T. Tucker		155
Delphi.	Wm. Storrs,	2	169	Madison,	Richard Clark	19	100
De Ruyter,	———		100	1. Nelson,	R. Maddock,	3	76
1. Eaton,	———	2	90	2. Nelson,	Orin Beckwith	13	144
2. Eaton.	N. Kendrick,			Peterboro'	Benj. Fuller,		
	John Smitzer,	20	190		*I. K. Brownson*		161
Fenner,	H. C. Skinner						
	Wm. M. Pratt,	26	143			217	2754

17 Churches. 23 Ministers. 4 Licentiates.

1827. MONROE ASSOCIATION. 1836.

Brockport,	B. Putnam,			Mendon,	J. H. Ricket,	2	173
	Henry Davis,			N. Murray,	Daniel Dye,	3	77
	Wm. Everts,			Ogden,	Zenas Case,	4	124
	A. P. Mason,	2	168	1. Parma,	H. K. Stimson,	9	100
Chili,	———	1	42	2. Parma,	Wm. Barrett,	2	109
Clarkson,	J. Woodward,	23	62	Penfield,	S. G. Miner,		
Greece.	P. Kelsy,	8	124		*T. Fuller,*	26	205
Henrietta,	D. Brown,	1	80	N. Penfield,	H. D. Kenyon,		
Holley,	A. Hundy,		169		Charles Howe	11	157

Churches.	Ministers.	Bap.	No.	Churches.	Ministers?	Bap.	No.
Pittsford,	R. Penny,	2	90	Sweden,	O. D. Taylor,	1	54
1. Rochester,	P. Church,			Sweden &			
	J. W. Spoor,	49	213	Bergen,	M. Coleman,	4	82
2. Rochester,	E. Galusha,			1. Walworth,	J. Gould,	28	82
	E. Savage,	38	216	Wheatland,	D. Eldredge,	4	122
Rush,	N. Bentley,	1	63				
21 Churches.	23 Ministers.			4 Licentiates.		219	2502

1790. NEW YORK ASSOCIATION. 1836.

1. New York,	W. Parkinson,			Coram,	———		35
	Abr. Tallman,	5	384	Newtown,	———		28
Bethel, N. Y.	W. G. Miller,	14	326	Ebenezer,	L. G. Marsh,	1	69
Staten Island,	———	2	69	Greenport,	———		61
Middletown,	J. W. Griffiths,	3	90	Zion Church,	J. P. Raymond,	12	90
Abissynian,	———	1	378	Welch,	Wm. Harris,	11	80
New Rochelle	———		22	Huntington,	D. A Flandrow		21
North Beriah,	D. Dunbar,			Sixteenth ch.	D. Bernard,	6	93
	W. Biddle,			Newburgh,	David Janes,	2	29
	J. Wellslagar,						
	T. Davis,	37	394				
						94	2169
16 Churches.	12 Ministers.			2 Licentiates.			

We have only taken the churches of the New York Association, which lie in this State. The whole number of churches in this Association are 35; 247 were baptized; total number 3931.

1823. NIAGARA ASSOCIATION. 1836.

Albion,	W. Metcalf,			Gaines & Mur-	JW. M'Donold		62
	H. Ball,	1	171	ray,			
Alabama,	A. Warner,	6	104	Medina,	J. Chadwick,		162
Barre,	J. Parsons,		31	New Fane,	———		47
Carleton,	H. Blood,		40	Porter,	S. J. Olney,		66
Gaines,	———		55	Royalton,	———		29
Hartland,	David Hendee		170	Pendleton,	L. Andrus,	1	17
Knowlsville,	R. Harvey,		56	Shelby,	S. Gilbert,	3	129
Lockport,	T. F. Coldicot			Niagara,	L. Andrus,	2	51
	W. E. Water-			Somerset,	R. L. Wilson,		92
	bury,	22	190	Wilson,	———	1	30
Lewiston,	J. B. Allison,	18	37	Kempsville,	———	1	53
Yates,	A. Irons,	5	163				
20 Churches.	18 Ministers.					60	1756

1820. ONEIDA ASSOCIATION. 1836.

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Annsville,	S. Bloss, Jr.		92	Steuben,	A. Williams,		93
Augusta,	P. P. Brown,		114	Trenton,	N. Wattles,	3	93
Bridgewater,	J. P. Simmons	48	115	Trenton Vill.	A.F.Rockwell	10	32
Camden,	T. Martin,		14	Utica,	T. Wilks,		
Clinton,	———	1	66		*W. Dickins*,	9	194
Deerfield,	———			Verona,	D. D. Ransom,		154
	C. A. Clark,		58	Vernon,	J. W. Gibbs,		80
Floyd,	J. Mallery,		139	1. Vienna,	———		38
Florence,	———			2. Vienna,	T. Martin,		37
	D. Alcott,		53	1 Westmorel'd	W. Pepper,		50
Paris,	Zelora Eaton,			2 Westmorel'd			
	James Rhodes,	2	191	Whitesboro,	C. P. Sheldon,		237
Rome,	———		212	Whitesboro			
Sangerfield,	C. Hartshorn,	49	181	branch at New	C. Read,		
Siloam,	G. Bridge,		94	Hartford.		13	22
23 Churches.	19 Ministers.			3 Licentiates.		134	2259

1795. OTSEGO ASSOCIATION. 1836.

1. Burlington,	———	1	37	Norway,	W. B. Curtis,	46	131
2. Burlington,	W. M. Burch,		77	Otsego,	Geo. Holt,		60
N. Burlington,	D. Cutler,	28	102	Oppenheim,	———	1	40
Brookfield,	H. Turner,	27	191	Plainfield,	J. Wells,	6	64
Cooperstown,	L. Raymond,	8	101	Pleasant Val.	E. Miner,	6	128
Columbia,	———		37	Richfield,	A. Smith,		92
Edmeston,	S. Taylor,	10	205	Russia,	S. Hitchcock,	6	35
Exeter,	R. T. Smith,	30	90	Springfield,	D. Robinson,		70
Fairfield,	B. Phelps,	1	77	Stratford,	W. Hodgson,		94
Frankfort,	L. Ransted,			Salisbury,	W. Thomson,	4	97
	C. Pearce,	2	111	Schuyler,	———		112
Litchfield,	———	2	46	Warren,	———	14	61
Little Falls,	D. Morris,	1	76	W. Winfield,	D. Putnam,	6	106
Morehouse-ville,	David Pratt,		13	Fort Plain & Canajoharie,	S. Hutchins,		20
Newport,	A.F.Rockwell	14	223				
28 Churches.	22 Ministers.			1 Licentiate.		215	2496

1824. ONONDAGA ASSOCIATION. 1836.

Camillus,	———			Fabius,	O. Montague,		
	A. Graham,	2	47		*Oren Judd*,	10	272
Canton,	T. Brown,			1. Lysander,	———	2	55
	L. Beadle,	3	112	2. Lysander,	Peter Witt,	1	91
Clay,	H. Warner,		89	Fayetteville,	WHutchinson	2	123
Elbridge,	C. M. Fuller,	3	283				

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Manlius & Sullivan,	Allen Breed,		35	Onondaga Hill,	D.D .Chittenden,		44
Pompey Cen.	H. Jones,		48	Syracuse,	S. Wilkins,	1	204
Manlius Squa.	D. Bellamy,	16	198	Tully,	I. Bellows,		
Marcellus,	B.W. Capron,				— Everts,	14	186
	John Johns,		192	Lafayette,	R. Streeter,	1	40
1. Onondaga,	———			Cicero,	———		
	N.Farnswerth		83		*J. Holloday,*	1	49
2. Onondaga,	S. Gardner,	1	86				
19 Churches.	16 Ministers.			6 Licentiates.		57	2137

1813. ONTARIO ASSOCIATION. 1836.

1. Benton,	John Goff,	1	95	Italy,	W. More,		44
1. Bristol,	S. Goodale,			Junius & Tyre	*N. Baker,*		73
	P. Sabin,		77	Manchester,	N. Barrell,	5	175
W. Bloomfield	H. Monger,		64	Middlesex & Gorham,	C. Bateman,		91
Bristol & Naples,	———		22	1. Phelps,	H. Shute, Jr.	15	151
1.Canandaig'a	A. Thorp,			2. Phelps,	Wm. Roe,		91
	J. Hally,	2	59	3. Phelps,	C. Rice,	13	72
Canandaigua Village,	M. Allen,	36	100	Macedon,	P. Turk,		
					P. Spear,	47	159
Geneva,	U. B. Miller,			Seneca Falls,	———	2	80
	J. Sears,	1	113				
Hopewell,	*A. W. Howes,*		31			123	1593
Gorham,	E. Haskell,						
	W. Witter,						
	A. Haskell,	1	96				
18 Churches.	17 Ministers.			5 Licentiates.			

1832. OSWEGO ASSOCIATION. 1836.

Colosse,	C. Marshall,		161	2. Palermo,	*A. Keith,*	10	38
Hannibal,	P. Woodin,			Phœnixville,	N. Camp,	1	52
	D. McFarland	2	257	Pulaski,	C. B. Taylor,	2	89
Hastings,	S. D. Dean,	2	68	Parish,	D. Martin,		30
Mexico,	W. Frary,		109	Richland,	E. Burdick,	1	84
New Haven,	W. Frary,		72	Sandy Creek,	———		62
Orwell,	———		43	Volney,	———		39
Oswego,	J. Waterman,						
	J. Hollinbeck,					18	1339
	C.W.Denison,		237				
14 Churches.	11 Ministers.			2 Licentiates.			

1789. RENSSELAERVILLE ASSOCIATION. 1836.

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Rensselaer & Berne,	R. Wingar, Jr.		51	Duanesburgh & Florida,	C. Herrick,	2	83
Renssel'ville,	S. Paddock,		95	Charleston,	E. Herrick,	42	144
1. Westerlo,	D. Corwin,	25	184	2. Schoharie,	S. Hare,	46	102
Greenville,	WM. Doolittle	22	131	N. Baltimore,	———		60
S. Westerlo,	R. Wingar, Jr.	5	38	Durham,	H. Hervey,	6	62
Berne & Knox	———		70	Middleburgh,	———		37
12 Churches.	8 Ministers.					157	1057

1804. SARATOGA ASSOCIATION. 1836.

Amsterdam,	J.I. Whitman,	3	71	2. Greenfield,	———		46
Auriesville,	A. B. Earl,	2	26	Halfmoon,	A. H. Palmer,	34	223
Ballston Spa,	C. B. Keyes,			Milton,	T. Powell,		
	G. Roe,	2	219		*J. V. Ambler*,	2	192
Broadalbin,	———			Moreau,	H. Slade,		35
	S. Shortell,		271	Northampton,	A. Seamans,		
Burnt Hills,	*G. W. Harris*,		190		W. Groom,	4	170
Clifton Park,	A. Peck,			Providence,	E. P. Dye,	11	112
	S. Pomeroy,	3	131	Saratoga Springs,	J. Fletcher,	1	182
Corinth,	H. H. Haff,	1	95	Schuylerville,	———		
Edinburg,	———				*J.W.Olmsted*,	5	142
	D. Corey,	3	84	Stillwater,	J. Wescot,		
1. Galway,	M. L. Fuller,				*S. Wright*,		
	T. Day,	3	60		*E. Wescot*,		
2. Galway,	J.S.M'Collom,	13	229		*E.B. Crandall*	24	180
1. Greenfield,	H. H. Haff,		78				
20 Churches.	16 Ministers.			9 Licentiates.		111	2736

1832. SENECA ASSOCIATION. 1836.

Big Flatt,	A. Jackson,	4	92	Ithaca,	C G.Carpenter	1	230
Catlin,	TSSheardown		183	Lodi,	C. Deland,	1	71
Covert,	R. Woolsey,	2	139	Newfield,	A. R. Beach,	1	46
Elmira,	A. Jackson,	3	103	Ovid,	W. G. Wisner	4	77
Enfield,	J. F. Stark,		79	Painted Post,	J. Doty,		40
Factoryville,	H. Ball,	11	49	Reading,	TSSheardown	27	101
Farmerville,	B. S. Clay,	8	100	Romulus,	N. Otis,	3	109
1. Hector,	B. R. Swick,	4	102	Southport & Elmira,	H. C. Vogell,	3	101
2. Hector,	E. Kimbal,	7	90				
3. Hector,	———		23	Tioga,	W. S. Smith,		61
4. Hector,	R. G. Lewis,		72	Ulysses,	P. Shed,		284
21 Churches.	19 Ministers.					79	2129

1831. STEPHENTOWN ASSOCIATION. 1836.

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Austerlitz,	H. Spencer,		66	Hillsdale,	H. Spencer,		102
Berlin,	J. D. Rogers,		162	Lebanon,	M. Jones,		71
1. Canaan,	———	2	92	1. Nassau,	M. House,	4	123
2. Canaan,	H. Palmer,		64	2. Nassau,	P. Betts,	1	52
Chatham,	J. S. Gifford,	6	47	N. Adams,	L. Covell,		153
Egremont,	H. Ellis,			Petersburgh,	———		
	A. Talmadge,	7	83		*G. C. Tripp*,	3	75
Grafton,	N. Lewis,			1. Sand Lake,	E. Baker,	5	58
	Amos West,		90	Stephentown,	M. Jones,		193
Hancock,	J. D. Rogers,	1	88				
16 Churches.	14 Ministers.			2 Licentiates.		28	1519

1812. ST. LAWRENCE ASSOCIATION. 1836.

Bombay,	J.C.Stoughton	1	53	Madrid,	O. Scott,	3	83
Brandon,	———			Malone,	A. Case,	10	150
	GC Woodward		19	Massena,	W. E. Locke,	18	132
Constable,	———		24	Morristown,	———		
Chateguay,	E. Smith,		54		*D. Annis*,		45
Canton,	H. Green,	3	84	Ogdensburgh,	J. M. Howard	23	88
Dirkinson,	N. Martin,	4	23	Parishville,	J. H. Green,	1	175
Edwards,	———		27	Potsdam,	R. Bachellor,		49
Ft. Covington	H. B. Dodge,	17	208	Pierpont,	———		22
Fowler,	G. Brand,		40	Pitcairn,	———		9
Gouveneur,	C. Havens,	13	200	Russell,	A.A. Gurnsey,	6	47
Hopkinton,	S. Pratt,	1	140	Richville,	———	3	31
Hermon,	———		26	Stockholm,	R. S. Palmer,		56
Louisville,	———	1	23	Stockholm &	———		
Lawrence,	———			Norfolk,	*R. Rhode*,	6	20
	J.W. Williams	1	51				
27 Churches.	16 Ministers.			4 Licentiates.		112	1848

1780. SHAFTSBURY ASSOCIATION. 1835.

Two churches in this State,	7	280

1817. STEUBEN ASSOCIATION. 1836.

Addison,	———	1	26	Hornby,	D. B. Coriell,		
Barrington,	J. Ketchum,	1	173		*D. Woodworth*	4	91
Bath,	E. Booth,	1	46	Howard,	C. Randall,	3	75
Branchport,	A.B. Winchell	1	80	Jersey,	V. R. Wall,	1	55
Cameron,	J. B. Chase,		17	Jersey &	V. R. Wall,		99
Campbell & Bath,	D. Smith,		38	Tyrone,			
Deerfield,	D. Short,		20	Wheeler & Urbana,	*J. Osgood*,		23

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Catlin & Jersey,	———		40	Starkey,	E. W. Martin, *A. Sunderlain*,		89
Middlebury,	W. S. Smith,	5	81	Troupsbury,	J. B. Chase,	2	28
1. Milo,	E. Marshall,	1	49	Tyrone,	———		41
2. Milo,	R. P. Lamb,		77	Wayne,	J. S. Chapman,		98
Prattsburg,	S. N. Smith,	6	108	Wheeler,	E. Thompson,		32
1. Pultney,	S. Sutherland,		46	Penn Yan,	J. D. Hart,		48
2. Pultney,	O. B. Call,		52				
25 Churches.	21 Ministers.			3 Licentiates.		29	1532

1810. UNION ASSOCIATION. 1835.

2. Fishkill,	N. Robinson,			Bedford,	*S. Barret*,	1	126
	J. Bevan,	2	49	Kent & Fishkill,	———		143
Carmel,	J. Warren,	2	220				
North Salem,	———		26	1. Dover,	D. Baldwin,		
1. Fishkill,	I. Bevan,	2	31		J. Foss,	4	37
Patterson,	———		66	Red Mill,	— Bullard,	11	104
Peekskill,	———		43	Yorktown,	———		49
11 Churches.	8 Ministers.			1 Licentiate.		22	894

The above are only the churches in this State. Total, 28 979

1835. WASHINGTON UNION ASSOCIATION. 1836.

Adamsville,	———		76	Kingsbury,	Norman Fox,	1	210
Bottskill,	N. Colver,	5	593	Lakeville,	A. Kenyon,	12	52
Ft. Ann Vill.	———		168	Luzerne & Queensbury,	J. Scofield,		124
2. Ft. Ann,	A. Stearns,	4	133				
1. Hartford,	B. Allen,		199	Granville,	H. H. Haff,		
S. Hartford,	H.F. Baldwin,	3	108		*D. Harrington*		226
Hebron,	———		97	Rupert,	———		
Ft. Edward,	A. Wait,	4	150		*W. Cormock*,		
Salem,	———	4	102		*M. Frary*,	4	123
Kingsbury & Hartford,	———	8	41	Pawlet,	———		48
				White Creek,	D. Tinkham,	1	164
19 Churches.	10 Ministers.			3 Licentiates.		46	2415

1835. WAYNE ASSOCIATION. 1836.

Butler,	No returns,			Lyons,	———	2	63
S. Butler & Savannah,	D. Duzenbury	1	38	Marion,	———	43	106
				Ontario,	A. Draper,		
Clyde,	L. Morley,		111		J. Davis,		
Huron,	D. Duzenbury	4	46		J. Going,		91
Lockville,	M. Rowley,	2	61	Palmyra,	H. V. Jones,	36	115

Churches.	Ministers.	Bap.	No.	Churches.	Ministers.	Bap.	No.
Rose,	I. Bucklin,		70	Williamson,	J. Kinne,		71
1. Sodus,	———			Wolcott Vill.	———	7	50
	E. Chatfield,		108	2. Walworth,	H. Miner,	12	71
W. Sodus,	———						
	H. Masher,	3	45			110	1126

15 Churches. 10 Ministers. 2 Licentiates.

1830. WORCESTER ASSOCIATION. 1836.

Canajoharie,	J. Cross,	1	29	Sharon &	D. P. Collins,		46
Cobs& Fulton	D. P. Collins,	10	42	Deca,			
Jefferson,	J. Ingalls,	5	64	Summit,	E. Spafford,	2	79
Jefferson &	———	3	41	Waterville,	J. Grants,	6	97
Blenheim,				Worcester,	W. Covey,	4	136
Leesville,	H. Topping,			Westford,	A. Butler,		
	J. W. Cole,	32	72		*L. Wright*,		69
Middlefield,	G. Bridge,	1	128	C. Valley,	J. Cross,		
Maryland,	N. Mumford,		135		*J. Sutphen*,		20
						69	958

13 Churches. 12 Ministers. 3 Licentiates.

1791. WARWICK ASSOCIATION. 1835.

Warwick,	R. Pickard,	4	107	Thomson,	H. Hoit,		33
Pleasant Val'y	———			Orange,	S. Grenell,		
& Newburgh,			50		*J. Smith*,		173
Brookfield,	G. Conklin,		108	Newfoundl'nd	———		25
Wallkill,	———		33	Greenville,	———	1	64
New Vernon,	G. Beebee,			Hardston,	G. Conklin,		56
	A. Harding,			Dingman,	———		20
	G. Westervelt		54	Ramapo,	———		
2. Wantage,	———		35		*David Forshee*		41
Liberty,	A. Worden,						
	P. C. Broon,	2	58			7	797

14 Churches. 8 Ministers. 3 Licentiates.
Providence, P. A. 39 Members.

Warwick and Lexington Associations are anti-missionary bodies.

NOTE.—An omission was made in the "Concluding Remarks," page 157, of the number of churches and associations. It should read "In the year 1792, in all this part of the country there were only 15 churches, comprising 572 members. Now within the same territory there are 27 associations, 512 churches, 395 ordained ministers, 81 licentiates, and 46,496 members."

SUMMARY.

Associations.	*Chhs.*	*Min's.*	*Licens.*	*Bap.*	*To.No.*
Berkshire,	16	13		57	1003
Black River,	22	11		13	1570
Chenango,	22	17	3	556	2396
Chautauque,	38	25	2	106	2545
Cortland,	18	16	6	221	2177
Cayuga,	17	15	1	109	1657
Cattaraugus,	16	7	7	83	1067
Canisteo, [no minutes received]					
Franklin,	23	12	1	64	1956
Genesee,	22	13	5	43	2538
Genesee River,	18	12	4	130	1677
Holland Purchase,	21	13	12	208	1736
Jefferson,	9	9	1	7	1257
Livingston,	9	5	1	9	488
Madison,	17	23	4	217	2754
Monroe,	21	23	4	219	2502
Niagara,	20	18		60	1756
Oneida,	23	19	3	134	2259
Otsego,	28	22	2	215	2496
Onondaga,	19	16	6	57	2137
Ontario,	18	17	5	123	1593
Oswego,	14	11	2	18	1339
Seneca,	21	19		79	2129
St. Lawrence,	27	16	4	112	1846
Steuben,	25	21	3	26	1532
Worcester,	13	12	3	65	958
Wayne,	15	10	2	110	1126
Total in Western New York,	512	395	81	3041	46496
Dutchess,	6	5		61	552
Essex & Champlain,	13	6	4	159	1366
Hudson River,	41	42	14	664	5875
Lexington,	9	5	2	9	919
Lake George,	13	7	1	41	1006
New York,	16	12	2	94	2169
Rensselaerville,	12	8		157	1057
Saratoga,	20	16	9	111	2736
Stephentown,	16	5	1	164	1549
Washington Union,	9	10	3	46	2415
Warwick,	14	8	3	7	797
Shaftsbury,	2	1	2	7	280
Union,	12	6	1	11	979
Total in the State,	695	526	123	4572	68196

BIOGRAPHICAL SKETCHES.

Having completed our account of the early history and progress of the Baptist denomination in western New York, we now propose to give separate and connected accounts of the lives of some of the leading ministers in this field of labor. Others, also, would have been given, had the materials been within our reach; but the want of these has caused the omission of some excellent men. We have the authority of the Holy Spirit for recording the labors and services of men of distinguished piety and usefulness. The lives of the saints are a comment on the covenant faithfulness of God, and will be regarded, in ages to come, as illustrating the exceeding riches of his grace. A faithful record of their lives continues to the world the light of their examples; enables them, while dead, yet to speak; and gives them, even when moldering in their graves, an influence which may quicken the zeal and purity of the church, and promote the progress of the gospel. Thus the experience, the examples, and the wisdom, of those who have gone before, are made to shine upon the path of those who succeed them, and thus shed around them the accumulated light of many generations.

Yet in the performance of no duty are men more liable to err than in giving the character of departed saints. While endeavoring to illustrate their virtues, they too frequently cast a veil over their defects, and give but a partial view of their characters. In proportion as defects and depravity are concealed, the power of grace is less conspicuous in the formation of their characters, and in the production of those virtues which stamp them with the likeness of their Divine Master. After making ample allowance for the influence of education, and the general influence of the gospel, in elevating the standard of public morals, there is yet much left to be effected by the Spirit of grace in forming the hearts of men to the love and practice of virtue. And there is undoubtedly no higher display of creative power and glory, than that which is manifested in forming and developing the Christian character. In the following biographical notices we shall aim at strict impartiality; and we trust that the church may be benefited and God glorified by a plain and faithful delineation of the labors and characters of his servants.

ASHBEL HOSMER.

Eld. Ashbel Hosmer was born at West Hartford, Conn., April 30, 1758. He was the son of Thomas Hosmer, Esq. At the age of sixteen years he entered the service of his country, in which he received a severe wound. At about thirty years of age he experienced a change of heart, and united with the Baptist church in Canaan, Conn., where he began to improve in public meetings. Thence he removed to Wallingsford, and on the 3d of October, 1792, was set apart to the work of the ministry by solemn ordination. In 1795 he removed to Burlington, N. Y., where he resided several years. During his stay in this place he met with many trials: the people contributed but little to his support; his family was large and expensive; his calls abroad were numerous; he was often reduced to great necessities, which he bore with great fortitude. He afterward removed to Hamilton, from which time his circumstances were greatly improved, and he was in a measure freed from those embarrassments he had long labored under.

He departed this life April 2, 1812, in the 54th year of his age, to the great grief of his family and numerous acquaintance. His death was severely felt by the churches and ministers which had been so often favored with his instructions and advice.

Great and unwearied have been his labors for the promotion of the cause of truth; traveling night and day, in heat and cold, snow and rain, through dismal wilds and unbeaten roads, oftentimes hungry, wet, and cold, without any prospect of pecuniary reward. He came very early into this then infant country, and labored much, with the two or three ministers who came just before him, to propagate the gospel among the new settlers. He was of sound judgment, deep penetration, quick discernment, persevering in his designs, and indefatigable in his pursuits. He attended almost all the associations and councils in this part of the country. He manifested great zeal for the maintenance of real fellowship

among the churches—was exceedingly active in detecting impostors, and in arresting every measure which had a tendency to interrupt the peace and tranquillity of Zion. He died with unshaken confidence in that Redeemer whose cause he so zealously espoused, and whose gospel he preached with fervency. "Blessed are the dead who die in the Lord, from henceforth; Yea, with the Spirit, that they may rest from their labors; and their works do follow them."

JOEL BUTLER.

Died, at Geneva, Jennings Co., Ind., on the 13th of September, 1822, Eld. Joel Butler, in the 71st year of his age. When the curtain falls at the close of an interesting drama, we sometimes endeavor to recall some of the pleasant sensations which it inspired, by retracing some of its most important scenes. In like manner we derive a kind of pleasure from recounting some of the prominent events in the life of a deceased friend. A short memoir of Eld. Butler may not be uninteresting to his numerous acquaintances and friends.

He was born in Shrewsbury, Mass., on the 31st day of March, 1752. Little is known of him till about the 20th year of his age, when he moved with his parents from Massachusetts to Windsor, Vt., at which place he was married to Mabel Thomson, on the 24th of September, 1772. In April, 1777, he was brought to the "knowledge of the truth as it is in Jesus," and joined the Presbyterian church in that place. He soon began to have doubts of the propriety of infant baptism, and some other doctrines and practices to which the Presbyterians adhered; and after continuing with them three years, was baptized, and became a member of the Baptist church. He immediately began to improve, by exhortation, &c., and in 1783 he removed to Woodstock, Vt., where the church called him to ordination. He was ordained at Woodstock, June 5, 1785. He continued his ministerial labors in that place and its vicinity for three years, where, it is believed, his ministry was blessed to the salvation of many souls. He then removed to Templeton, Mass., and two years afterwards to New Salem, and thence to Napleton, on the east line of

New York ; in all of which places, and many more to which his labors extended, God gave him some souls as seals of his ministry. In 1793 he removed to Fairfield, N. Y., about sixty-six miles west of Albany. At this time there were but two ministers of the Baptist denomination, besides himself, west of Albany. He had much reason to exclaim, "O Lord, the harvest truly is great, but the laborers are few!" He and his two colleagues in the ministry formed the first conference and association west of Albany. He now felt "married to Zion," and rode from place to place, through every inclemency of weather, privation, and suffering, to spread the knowledge of the gospel among the scattered inhabitants of this then wilderness. Many, it is believed, were brought to the knowledge of the truth, through the instrumentality of his labors, in the counties of Herkimer, Montgomery, Oneida, and Otsego. In March, 1799, he moved to Sangerfield, where his labors were wonderfully blessed, as well as in some of the neighboring towns, as Manlius, Pompey, Homer, Scipio, Ovid, Palmyra, &c.

About this time he made a visit to his parents, in Vermont, and baptized his father, who had been for many years a member of the Presbyterian church. In 1805 he broke up housekeeping, and rode from place to place, with his consort, preaching the gospel, having no fixed place of residence. He was everywhere greeted as a father and a friend, and his council sought in all matters of difficulty in relation to church government.

In the autumn of 1817 he descended the Ohio as far as Cincinnati, where he continued and preached until the March following, when he came to Madison, Ind., and preached during the spring and summer. In September he removed to Vernon, and thence to Geneva, where he lived rather obscurely till the time of his death, though he occasionally preached to the comfort and edification of saints and the awakening of sinners. He was attacked with the sickness which terminated his life while on a preaching tour in the New Purchase. He, however, was able to return to the house of his son, where he died.

Eld. Butler's sermons were generally systematic, well connected, and his quotations from scripture appropriate. His language was plain and perspicuous, and sometimes

eloquently metaphorical. His manner of delivery was solemn and impressive. About the year 1810 he was attacked with an apoplectic fit, and fell into the fire, by which the globe of his left eye was entirely destroyed, and his face otherwise much disfigured. Previous to that event his person was comely. During the last years of his life he had several attacks of sickness, which seemed to threaten his life; and he often spoke of death as near at hand.

"He smiled unruffled o'er the approaching scene."

During his last sickness he spoke of the goodness of God to him, and appeared willing "to depart hence, that he might be with Christ." A sermon was preached at his burial by Eld. Thomas Hill, from Rev. xiv. 13: "Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

EMORY OSGOOD.

Emory Osgood was born in the town of Newfane, county of Windham, Vermont, July 24, 1777. Left an orphan in the second year of his age, he was subjected to many privations and hardships, and had but little opportunity for an education. In the year 1799 he married Miss Cynthia Stockwell; and from the time of their first acquaintance he resolved to become more steady and industrious. In 1800 his mind was arrested; at once his sins seemed to be set in order before him, and he was brought to the painful conclusion that he had sinned away the day of grace. He continued much in this situation for days. His distracted mind now retraced the events of a wicked life, which only increased the gloomy horror—he often retired in secret to pray. Mrs. Osgood, who had for a long time been in a similar state of mind, begged the privilege, on the next occasion, of retiring with him. Accordingly, the next evening they retired into the field, and there, upon their knees, besought the Lord to have mercy upon them. God was pleased, in rich mercy, to grant deliverance to his soul. The next evening, by the

request of his wife, he prayed in his family, and from that time the family altar was never left without an offering (except providentially) until the day of his death. He was baptized by Eld. Beemus, in Hinsdale, N. H., Feb., 1801. July following he united with the Baptist church in Brookline. It was at this time that his mind became deeply impressed with the duty of preaching Christ; but the magnitude of the work, and the vast responsibility which the subject involved, together with his limited knowledge and abilities, of which he seemed fully conscious, overwhelmed his mind, and he found his heart much inclined to rebellion. But God was pleased to make him willing by the rod of correction; and now humbled under his mighty hand, he promised obedience to his command.

In 1802, being called by the church to exercise his public talents, he obeyed, and, with trembling heart, addressed the people from Isa. v. 4, to their comfort and edification. He continued preaching in the vicinity of this church and in Hinsdale until 1803, when the finger of Providence seemed to point him to the Black River country, N. Y., to which place, after making suitable arrangements, he removed with his family, and settled in Henderson, poor, indeed, in the things of this world. Here he had to labor with his hands, and preach the gospel. The country being new, and the inhabitants generally poor, he could have but little prospect of assistance from them; consequently, he was subjected to many inconveniences, not uncommon to ministers in new settlements. There were only three families in that town on his arrival; and he was under the necessity of going three and four miles to labor with his hands to obtain provision for his family.

His ministerial labors were spent in different places. For two or three years he traveled on foot twelve or fourteen miles. At this time he was earnestly solicited by the brethren on Sandy Creek to remove among them; but his mind being impressed that there would soon be a people near him, who would need his labors, he declined their proposals. And in this he was not disappointed. Settlers now flocked in from almost every quarter, so that the ensuing season he was called to preach within two miles of his own habitation. In 1806 he saw the rise of the first Baptist church in Henderson,

constituted with eighteen members, of which he and his wife were two, and where he continued a successful pastor until regularly dismissed in 1823, to go to Oneida Castleton.

In 1807 he was ordained to the work of the ministry; and for the ten ensuing years never failed to preach on Lord's day but two or three times; and during that term never disappointed an assembly, although he had to labor in the field daily to support his family, and was frequently called on to attend funerals, ten, fifteen, twenty, and in one instance forty, miles from home. In 1813 he preached twenty-seven funeral sermons in the short term of thirty days. In the fall of 1807 he beheld the rise of the Black River Baptist Association, of which he was the clerk for a number of years.

Eld. Osgood appears to have commenced his missionary labors in 1811. From that date to his last illness a great proportion of his labors were spent on the missionary field. He acted at different times under the patronage of the Mass. B. M. Society, the Baptist Board of Foreign Missions for the U. S., and the Board of the Hamilton B. M. Society, N. Y. He devoted much time under the former Society, and the instruction of the soldiers at Sackett's Harbor. When about to close his labors among them, he received a letter from the officers of that post, expressive of their regard for him, both as a man and a minister of the gospel.

In Jan., 1812, he commenced a daily journal, which he continued until May 31, 1824, which contains many interesting particulars, and shows his life to have been one of almost unexampled activity in ministerial labors. The following extracts from his recapitulations, on entering a new year, will be sufficient to illustrate this statement:

"Jan. 1, 1818. On a review of the past year, I have much cause to mourn, and great reason to rejoice. I can say, Hitherto the Lord hath helped me. I have had many blessed meetings, and some as peculiar trials as ever I experienced. I have tried to preach one hundred and thirty-nine times, attended sixty-four conference and prayer-meetings, and twelve church-meetings. I have baptized fifty, and married ten couple."

"Jan. 1, 1819. On reviewing the scenes of the past year, I find, as usual, much want of affection to God. The scenes through which I have passed have been complicated. I have

had to encounter many deadly enemies; but the Lord has delivered me out of their hands. I have delivered two hundred and twelve public discourses, twenty of them funeral; attended sixty-eight conference and prayer-meetings, and nineteen church-meetings; have baptized sixteen, and married twelve couple. Many times I have rejoiced, and at other times mourned. I can make mercy and judgment my song. The Lord keep me this year, and enable me to discharge with fidelity my ministerial duties."

"Jan. 1, 1820. I have lived to see another new-year, and in looking back I find much cause of mourning and much of rejoicing. Of mourning on account of my unlikeness to the Master I profess to serve; a want of faithfulness, of patience, and resignation, to God. Of rejoicing, on account of the faithfulness of God in supporting me under the most severe trials I ever experienced, and in not suffering my enemies to triumph over me; permitting me to discover their plots and intrigues against me. O how they have sought for my soul! How glad they would have been to have destroyed the church and me; and if God had not been our helper, they would have triumphed. O may I be delivered from wicked and ungodly men, which are thy sword. I think God has made me instrumental of saving this part of the church. To him be all the glory. I can now say with Jacob, in calling to mind my first settlement in this town, 'With this staff I passed over this Jordan, and now I have become two bands.' I have delivered two hundred and twenty-three public discourses, attended sixty-eight conference, church, and prayer, meetings, and ten public meetings abroad, such as councils, missionary meetings, &c."

"Jan. 1, 1823. Another of my years has fled, and I am permitted, unprofitable as I am, to see another new-year's day. I have very much cause of thankfulness for special mercies experienced the year past. My health has been good, and that of my family. Death has made no breach upon us. We have enjoyed peace and plenty, and have been blessed with many spiritual enjoyments. I have seen much of the salvation of God in the regeneration of sinners. I have enjoyed much comfort in ministerial association. I feel united with all my brethren in the ministry. I have as much visible evidence of usefulness in the Zion of God as in any

one year of my life. I have everything to be thankful for. I know that all the trials I have ever experienced in the ministry, (if I am one of Christ's ministers,) will terminate for my good. I have delivered, the year past, two hundred and twenty public discourses, have attended seventy-six conference and prayer-meetings, and eight public meetings, and baptized fifty-three on profession of faith in Christ."

These extracts furnish but a slight specimen of his general course of activity. He was favored with a number of general revivals of religion in his society, at different periods; so that in 1819 the church was divided, and the second church in Henderson arose. While engaged in his missionary exercises, his whole heart seemed inflamed with missionary zeal, which opposition could scarcely abate. Yet, during these seasons of absence from his family and the people of his charge, he did not forget his conjugal, parental, and pastoral, duties. He frequently mentions his family, and the people of his charge, in his journals, with the tenderest solicitude: and commends them to the protection of Heaven.

It was principally through his influence that the Black River B. M. Society was formed, of which he was secretary for several years. He made collections to a considerable amount both for the foreign and domestic missions, in New York, Vermont, New Hampshire, and Upper Canada. In July, 1823, he received a call from the Hamilton B. M. Board, to go and reside at Oneida Castleton, and take the superintendence of their missionary establishment in that place. The emotions that call produced in his mind are expressed in a letter to Eld. N. Cole, a member of that Board, from which the following is extracted:

"Dear Brother C.—About a week since I received your letter. Its contents overwhelmed me. Such a conflict of feelings, for a few hours, I never before experienced. A retrospect of former feelings, a consideration of present circumstances, and future consequences, all combined, confounded and overwhelmed me. My companion seemed to share equally with me. It is beyond my power to describe my feelings to you. Suffice it to say, that I have called to mind some of the times when I and my dear partner conversed together on the subject of missions—expressed our willingness to part with the blessings of civilized life, and settle down with some tribe of

Indians, and spend our days in trying to do them good; but had no expectation that such a door would ever open. I never even thought of seeking such a thing. I trust I never shall forget the interest I felt when they commenced their operations at Oneida; and I can truly say, that I have never felt any want of interest; but when your prospects brightened, I rejoiced; when they appeared gloomy, I mourned. But all my feelings about forsaking all to settle among Indians, I found, on the receipt of your letter, to be merely ideal. Ah! my brother, think what were my feelings when I thought of the dear church with whom I have been happily connected almost seventeen years, and my labors blessed among them—to tear myself from them, and bid them adieu, probably no more to be their pastor! To think of the Missionary Society, and the association—of separating my family, that lie so near my heart—the sacrifice of domestic comforts, and the sacrifice of property. But all this is merely nothing, compared with the weighty consideration that remains to be mentioned. Indeed, I found, as stated above, that my ideas of a missionary station were ideal. I found myself disqualified in everything but a disposition to do the Indians good. The vast responsibility attached to the station—the eyes of all our brethren and of our enemies fixed on it—the awful consequences of being the means of the failure of the glorious enterprise! I feel that I had rather die than that the mission should fail on my account."

On the 12th of October he preached his farewell discourse to the dear people of his charge, and on the 13th left Henderson. He arrived at Oneida with his family on the 15th, and engaged in the duties of a missionary to the Oneida Indians. But the Lord in wisdom had designed to disappoint the rising hopes and expectations of his patrons, by speedily terminating his career. His health was evidently impaired on his first arrival; yet he engaged with much zeal in arranging affairs, collecting provision from abroad, and in preaching the gospel, until April. He appeared much animated in his employment, and thought, assuredly, that he should live to see converts among the natives to the Christian faith.

On the opening of the spring he became more enfeebled, and from that time was able to preach only occasionally.

He preached his last discourse, and broke bread to the church at Oneida, on the last Lord's day in May. His text is found in Job xxi. 21: "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." He was then very weak, but his word seemed to be with power. It was thought by some, at the time, it would be his last sermon. On the third day of June he started on a journey with his wife, to the Black River, to attend the Association and Missionary Society. He was not able to sit up but a small part of the time when he left home; but the solicitations of his friends to relinquish his object availed nothing. He said it was important that he should go. It was with much difficulty that he performed his journey, finished his business, and arrived at his son's in Henderson: where his disease (a catarrh in the head, and an affection of the lungs) arrested him, and he could proceed no farther. Here he was brought very low; but such was his zeal and resolution to promote his favorite object, that he persuaded his companion to leave him under these precarious circumstances, and return to Oneida, to manage the concerns of that station, until he should be able to return.

In his first letter to her, dated June 18, (after giving some account of his illness,) he writes,

"Oh, pray, that, if I am restored, it may be in mercy, and not in judgment. I have had such desires to live for the sake of those Indians, that I have thought of late that I did not know but the Lord would restore in judgment, and leave me to dishonor his name, and be a damage to the mission. Oh, pray that I might rather now die, than that this should be the case. My affectionate love to all that appertain to the mission; to all the brethren and sisters, and to the Indian children. Tell them I guess, in about three or four weeks, the Great Spirit make me well, and then I come to take care of them, and do them good. I trust the Lord will strengthen you to discharge your arduous duties. You never appeared to me so noble, and deserving of a much better companion, as when you started for Oneida and left me sick behind. The Lord be praised that he has given you a spirit of missions."

The following interesting extract of a letter, dated Henderson, July 8, will give a view of the state of his mind:

"EVER DEAR COMPANION—I have hitherto only written concerning my health. I thought, this afternoon, I would give you some account of my mind, which I presume you have felt anxious to know. But I can only give you some outlines of it, and trust the Lord will soon give me an opportunity of telling you more fully. It was a sacrifice to part with you. I had nothing to do but to contemplate eternal things, which, according to many appearances, I should soon have to realize. My mind was composed; I felt that I could throw myself on God, and repose my whole confidence in him. My mind was possessed of the richest consolation that I think I ever enjoyed. My passions have not been excited, but I have felt a firm confidence in God. The most my passions have been excited was from this circumstance: I sat looking on my hands, seeing how emaciated they were; I said to Clarrissa, What a glorious thought that these poor emaciated bodies will one day put on immortal youth! This verse from Dr. Watts occurred to my mind:

'These lively hopes we owe
To Jesus' dying love,
Who paid for us his life below,
And prays for us above.'

"O how sweet! It seemed that I was permitted to stand, as it were, between two worlds, where, in the light of eternity, I could view things in their proper character! I was led to reflect as it respected myself. I considered that I had made considerable appearance in the world as a minister. But, ah! when I viewed things as they were, I could find nothing upon which I had not left the marks of moral pollution; and if it was necessary that I should have the smallest duty, and only one, that was pure, to carry me to heaven, I found I was gone. But, oh! how precious were the blood and righteousness of Christ! I found that there, and there only, was my hope. I never had the scriptures with the precious promises so delight me. I have had as many as ten almost sleepless nights; and while I have been coughing very hard, I have thought of the declaration 'All things work together for good,' &c. and have said to myself, Ah! well, I may as well cough as anything else. While contemplating the scriptures I have been led to say,

'Precious Bible! what a treasure
Does the word of God afford!
All I want for health or pleasure,
Food or medicine, shield or sword.
Let the world account me poor;
Having this, I need no more.'

"EMORY OSGOOD."

His disorder abating a little, he was removed, with some difficulty, to Oneida, on the 25th of August, after an absence of twelve weeks. He was very weak, and much emaciated; but said he felt better, and some encouragement was taken, for a few days, that he would recover. But soon his disorder began again to rage, and hope waxed feeble. He still maintained a strong persuasion that he should recover, and preach the gospel to the poor, for which he had an ardent desire. He observed that he thought the Lord had not done with him yet. He still possessed great calmness of mind, and appeared almost lost to worldly things. He frequently said to those who visited him, "Whether I live or die, I shall have it to carry to eternity, that this sickness has been the richest season of consolation that I have ever enjoyed!" Something being said to him about perfection, "Oh," replied he, "no person that has seen and felt what I have, could talk about perfection: grace! grace! must be his theme."

On the 6th of September he was carried, at his own request, to Utica, with a view to employ the best medical skill. He arrived at Eld. Willey's on the 8th, attended by his companion, where every attention which his case required was paid to him. But the time of his departure was at hand, and all human skill was exerted in vain. He continued to fail until Lord's day, Sept. 12; and it was not until the afternoon of this day, when he was actually dying, that he became fully convinced that his work on earth was done. His wife said to him, "My dear, I fear you are soon going to leave me." He answered, smiling, "Well, I am going to a better country."

About 3 o'clock, P. M., on Lord's day, Eld. Willey, on his return from meeting, said to him, "Br. Osgood, you feel as though you had a good hope in Christ?" "That point," said he, "was settled years ago." "How do you now feel in your mind?" He answered, "Good, good, good!"

His wife said, "Are you willing to die?" He audibly an-

swered, "I am willing, I am ready," and in a few moments expired; which was about 9 o'clock, P. M. of Lord's day, Sept. 12, 1824, aged 47 years; leaving an afflicted widow and nine children to mourn their loss.

It is worthy of remark, concerning this good man, and should serve as a stimulus to other poor ministers of Christ, who labor under similar embarrassments, that we find him rising from obscurity, without learning, property, or influence: surmounting every obstacle, and, under the cultivation of Divine Grace, becoming obviously more useful in the Zion of God than most ministers of the present age who are possessed of vastly superior advantages. He was decidedly Calvinistic in his doctrine, and salvation by grace was his theme. He possessed a warm heart, and his mind appeared engrossed by his subject. He frequently seemed to have access to the sinner's heart, over whose case he often wept. He could ease the pained heart, by applying the promises of the gospel; and the children of God usually retired from the assembly, both comforted and edified. He possessed a happy talent to heal divisions among the people of God; and he might justly be called "a repairer of breaches." He felt a tender solicitude for the welfare of Zion, and extended the hand of friendship to all the lovers of truth. He dearly prized the society and friendship of his ministering brethren, as the emotions which he manifested while with them fully testified. The circle of his acquaintance had become extensive, and he had many endeared friends. The natural ardor of his mind never seemed to abate; and it may truly be said, he did not "count his life dear unto himself, that he might finish his course with joy."

In his death his family have lost an affectionate husband and a kind father; the ministers of Christ one of their faithful fellow-laborers; the church of God an interesting preacher and bold defender of her faith; the cause of missions one of its most successful patrons; and sinners one that "cared for their souls."

May the Lord enable us, who are the ministers of Christ, to copy the virtues of our departed brother. Like him may we live, and like him may we die.

STEPHEN PARSONS.

Eld. Stephen Parsons was born Sept. 5, 1748. As to his juvenile years we have no information ;* but he united with the Congregational church then called Separates, and soon commenced preaching the gospel. He was ordained to the work of the ministry Jan. 31, 1788, and was called to take the pastoral care of a church of that order in the city of Middletown, Conn., and labored with them successfully seven years. His mind had been often tried respecting the validity of infant baptism, but at this time, he gave the subject a thorough investigation, and it resulted in a full conviction that that sentiment was not warranted by the word of God. Accordingly, he was baptized Aug. 1794, by Eld. Peter P. Roots, and united with the Baptist church. Soon after a number of members of the same church to which he had administered followed his example, and were baptized.

He continued his ministry in that vicinity, until 1796. In February of that year he visited Whitesboro, where previously a Congregational church had been formed, and he baptized five of their members.† These, with two others, covenanted together to maintain the public worship of God. Eld. Parsons visited them again in June following, and gave them

* One anecdote we have thought of sufficient interest to present in the following note. When Eld. Parsons was about twenty-three years of age, he had agreed to attend a merry meeting of the youth, of which he was a manager. As he was returning home one evening previous, he had to cross a bridge on the way, and a thought came into his mind, that, if his horse should start while passing over the bridge, he should die in one month. His horse was very steady ; yet he trembled for fear the horse might be frightened. However, he came to the bridge, and the horse moved gently on, till he got almost over, when all at once he became terrified and started. His mind was therefore deeply impressed that he should die in one month. He began to reflect on his future state, and found himself not prepared to meet his God. His sins were set in order before him, and hell, he thought, must be his portion. He remained in this state of mind till the last day of the month, when he expected to die, and, with the rich man, to lift up his eyes in torment. But oh ! what a day ! Nothing but blackness and darkness were before him ! But while he was looking for everlasting destruction, the Lord appeared in mercy; the shadow of death was turned into morning, and songs were given him in the night. His happy soul rejoiced in redeeming grace and infinite love. "He died," indeed, "unto sin, but was made alive unto God."

† Eld. Caleb Douglass was one of the five.

fellowship as a church in gospel order. The next Lord's day he administered to them the Lord's supper. This was a precious season to their souls. Their number was seven. The September following he removed his family into Whitesboro, and settled as their pastor. The following year, he, and the little church, united with the Otsego Association, and he joined in labor with the ministers already settled in this new country. His healthful influence was felt throughout the whole association.

He continued his ministry with the church in Whitesboro, with success, seven years, both in comforting and building up the saints in the faith of the gospel, and in the salvation of sinners. He labored much in the surrounding country in strengthening the feeble churches, and in other places where churches were not constituted, till the year 1803. In that year he removed to Turin, where he was instrumental in raising up a church. He continued his labors in that place and the surrounding country, especially in Denmark. Here he finished his labors. After long and laborious exertions for the up-building of the glorious cause of the Redeemer in the world, he was summoned to attend his blessed Lord in his glorious palace above; and accordingly took his departure Jan. 6, 1820, in the 71st year of his age.

The circumstances of his death were as follows: he preached on Lord's day from 2 Sam. xviii. 34: "How long am I to live?" He returned from meeting to his home in Denmark: his daughter proposed to send a boy to put up his horse; but he objected, and went himself. It appears that he entered the barn, and having climbed upon the beams, fell from thence, and was taken up in such a situation as not to be able to give any account of this melancholy event, being deprived both of speech and reason. He languished until Thursday following, and then entered into his rest.

Eld. Parsons may be said to have been a most valuable and faithful minister of Jesus Christ; none in the country were superior to him. He was naturally retiring, and at times appeared gloomy. His countenance was grave, and the sound of his voice, though not loud, was solemn, his articulation distinct, and his arguments weighty. He would unfold the glories of the gospel to the astonishment and joy of the saints, and sinners would tremble while he reasoned

of righteousness, temperance, and a judgment to come. Thus fell one of the mighty in Israel; but it is with pleasure we reflect, that, while we mourn here in dust for him, we believe, as a gem of the first magnitude, he is increasing the radiancy of the Redeemer's crown.

SALMON MORTON.

He was born in Athol, Mass., May 11, 1767, and was the oldest son of Dea. Abner Morton. At the age of thirteen, he was a subject of that deep conviction of sin, and those impressions of the Divine Spirit, which, in the more mature part of his life, he regarded as the commencement of a work of grace on his heart. Of this, however, at the time, he had not the evidence. When in his twenty-second year, the deep depravity of his heart was laid open to his view, beyond what he had ever before discovered, and he had an overwhelming sense of the vindictive justice of God. On the third day he suddenly rose from his bed, and went up stairs. His mother, with much anxiety, followed his steps, unperceived by him, until she discovered him on his knees in prayer. She indulged the hope that his deliverance was near. It was not, however, until the next day that he was brought out of darkness into the light of the gospel; at which time he came out of his room, and his mother inquired of him how he felt. He replied, "I am well both in body and soul. I have been under a great delusion, viewing it impossible for God to save so great a sinner as I am consistently with his justice. But now I see the fullness of the atonement of Christ. His blood cleanseth from all sin; that is sufficient for the chief of sinners." He said much on the greatness of the love of Christ, and on the manifestation of it to him. On taking up the Bible, he opened to the 33d chapter of Ezekiel, where he read, "O son of man, I have made thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." The application was such to his mind, that it seemed to be a command from God to him to preach the gospel. He spent two days in going from house to house, warning and exhorting all that he met, and declaring to them what the Lord had done for his soul. He had

little success, and returned home much disheartened. He said he thought he had done wrong. His father asked him if what he had said was not true. "O yes," he replied, "the word of God will stand, but I am not a suitable person to proclaim it." He continued thus for several years, until he removed with his parents into Madison, in the State of New York. He was in Madison about two years, in much mental distress, when in 1799 he made a profession of religion. He was the first ever baptized in the place, and only about two months after the constitution of the church with which he united. The church immediately urged him to commence preaching, being satisfied that he was called of God to this work. In the mean time a meeting was appointed for a minister at a distance, and a large assembly came together; but he failed of coming. The attention of the assembly was turned upon Mr. Morton to step forward and lead in worship. He thought he would read to them out of the scriptures, and shortly after he commenced he felt such a sense of his duty to preach, that he dared not decline the attempt. He spoke with great freedom and effect, to the astonishment of his hearers, and with abundant relief to his own soul. Here was the commencement of his ministerial labors, in which he afterwards manifested much delight.

From this time he was employed by the church in Madison, much to their edification and profit. On the 23d of June, 1802, he was ordained. The council, in whose fellowship he was set apart, consisted of Elds. Bacon, Roots, Hosmer, Parsons, and Butler. The following August he was married to Miss Mary Richardson, daughter of Dea. Jeremiah Richardson, of Newton, Mass. She had been a member of the Baptist church in that place for several years. She was of great use to him through life, in assisting him in his trials and toils, and was truly an help-meet.

Eld. Morton labored with the church in Madison eleven years, during which time numbers were added to it, and he experienced days of prosperity, over against which God had set days of adversity. In his last visit to them, and when preaching to them for the last time, he addressed them in the language of the apostle: "I was with you in weakness, and in fear, and in much trembling."

When he resigned his pastoral charge of this church, he

entered upon more extensive and arduous labors. He spent a part of his time with destitute churches, and the remainder he was employed as a missionary. At length, in the year 1816, he accepted a call from the Baptist church in Marcellus, and removed his family from Madison to that place. He remained, however, but about two years pastor of this church, when he entered again upon missionary labors.

He at length was instrumental of raising up a church at Skaneateles; to some of whom his preaching was made the power of God unto salvation; and some who were members in another connection, being more fully enlightened into the order of the gospel by his expositions of the word, following their solemn convictions of truth and duty, became members of this church. He continued his labors with this church for a time, and then labored as a missionary the most of a year, after which he returned to them, and divided his services between them and a destitute church in Tully. With these he finished his ministry. However, he did not remove his family from Marcellus; but as the places at which he preached were not far distant, he continued here till he died. He was clearly Calvinistic in his sentiments, bold and discriminating in his preaching. To his long and deep conviction of sin we are to attribute, in a great measure, the clearness and extent with which he would describe the depravity of the heart. In whatever subject he examined, his perceptions were clear, his reasoning powers were strong, and his feelings ardent. He dwelt much in preaching on the perfections of the Godhead, and His power and purpose to save. His experience of the grace of God was an effectual barrier against his preaching the doctrine of Arminius; nor did he treat the doctrine of election, the immutability of God's counsel, the ultimate destination of saints and sinners as comprehended in God's eternal purpose, as subjects of mere speculation. He would frequently dwell on the higher points of divinity, with a fervor of devotion evincive of great delight in what the more feeble in doctrine considered hard sayings.

His general preaching was more profitable to men of full age, for whom strong meat was intended, than for those who were unskillful in the word of righteousness, and had need of milk. On this account he was rather deficient in the qualifications of a pastor, and not as profitable in this station as

in his itinerant labors. His mental powers were masterly, and the opposers of the electing grace of God seldom felt more pain than while sitting under his preaching. He would never make a surrender of truth, nor use enticing words of man's wisdom, to gain admirers, nor withhold the most prompt decisions upon any article of his faith, to save the feelings of those who differed from him.

He was deeply interested in the cause of missions, and was one of the founders of the Hamilton Baptist Missionary Society, and continued to support it, to the extent of his abilities, through life. He was truly a man of prayer; few seemed to be so perfectly absorbed, and abstracted from earth, when engaged in the exercise. He had great confidence therefore in the power of faith, and at times enjoyed much of the Divine presence.

His circumstances in life were depressing. Not receiving enough for his public services to supply the wants of a rising family, like Paul, he was compelled, with his own hands, to minister to his necessities. He was active and laborious, and seemed to possess a spirit akin to that of Luther. Whatever he undertook "he did with his might;" and shrunk neither from exposure or fatigue. But in January, 1821, he ventured too far on the strength of his constitution, and caught a violent cold, which settled upon his lungs, and laid the foundation for the disease which terminated his life. He soon began to decline, and was unable to preach. In August following he visited his aged parents and friends in Madison, and for the last time attempted to preach at Cazenovia on his return home. His text was in Acts xvii. 28: "Him declare I unto you." He had unusual assistance, and spoke with great freedom. He was solemn, and much enraptured with the views he had on the occasion of the perfections and glory of God. He returned home to his family, and from that time his decline was more rapid. He viewed his approaching dissolution with much fortitude and resignation.

The doctrine he had preached to others was a source of great consolation to him under all his distresses. He realized its efficacy and glory, more than ever, as he drew near the grave. He suffered much pain in the last part of his sickness, and sometimes dissolving nature would express its agonies with a groan; yet he bore his sufferings with pa-

tience, and even with delight, when viewing them as coming from the hand of his heavenly Father. He said to a ministering brother who visited him, "He had often heard people say, when racked with pain, 'It is hard to bear, but it is just.' He could say more; it was not only just, but merciful." He regarded all his distresses as "light afflictions, which were but for a moment," and would in the end work out for him "a far more exceeding and eternal weight of glory." With all the tender sympathies of a husband and a father, he gave up his wife and children into the hands of God, not doubting but he would fulfil to them all the good pleasure of his will. Then he quietly fell asleep, as we believe, in Jesus. He departed this life on the morning of the 22d of January, 1822, in the 54th year of his age, and the twentieth of his public ministry.

In point of intellect and scriptural knowledge, he had few equals; in nobleness of spirit, few superiors; and his zeal in a day of persecution would have brought him speedily to the martyr's stake. Though valiant in soul, he was often tender and humble as a child. Seldom did he preach a sermon without tears flowing, under a sense of the condition of the impenitent, or infinite depth of Divine compassion. With all these excellencies, this wisdom of the serpent was not always blended with the harmlessness of the dove: his zeal would sometimes overstep the boundary of discretion. But, beyond all doubt, he now sweeps the heavenly lyre with a seraph's energy.

P. P. ROOTS.

Eld. Roots was born at Simsbury, Conn., March 27, 1765. His father, the Rev. Benajoh Roots, was a Congregational minister in that town. When his son was eight years old, Mr. Roots removed to Rutland, Vt., and became the first settled minister in that place. Here his son spent his youthful days. In his nineteenth year a revival of religion commenced, under the labors of his pious father. In this revival his attention was arrested, and he found himself an undone sinner. "I was brought," says he, "to feel my need of Christ, and I hope to believe in him as my Savior.

After this I united with the church, under the pastoral care of my father, and felt a great desire to be instrumental of some spiritual good to my fellow-men." In his twenty-fifth year he graduated at Dartmouth College. He was licensed to preach, and delivered his first sermon in March, 1790. He continued in this connection about two years, with good acceptance. While at college he had frequent doubts respecting the validity of infant baptism. Profs. Smith and Ripley endeavored to answer his objections, and dispel his doubts; but without effect. In 1791 he says: "I ventured to do as I never had done—to consider carefully what real weight there was in the arguments on each side of the question: and now the old fabric began to crumble to dust." After a long and prayerful investigation, he found himself obliged, from a conscientious regard to truth, to dissolve his former church connections, and unite with the Baptists. He was baptized in Boston, by Dr. Stillman, and united with the first church in that town, May, 1793. In September following he was ordained as an evangelist. Immediately after his ordination, he traveled by land to Savannah, Georgia, and itinerated extensively in that region, visiting the churches and preaching the gospel.* For eighteen years he was generally employed as a missionary; but performed, besides, extensive journeys, and spent much time in traveling upon his own expenses. He itinerated and preached in seventeen of the United States, and Canada; and traveled quite round Lake Ontario. He usually rode about three thousand miles in a year, and preached three hundred sermons.

He ever considered enemies in the church worse than friends without. He therefore took more pains to induce people to examine themselves, and become Christians, than to make them believe they were so. His constant aim was to please God rather than man. Yet no man was more sensible to the ties of friendship, or valued more highly the fellowship of his brethren. He delighted in the duties of the closet, the family, and the house of God. He considered it indispensible to the character of a Christian, to show piety at home, and maintain the worship of God in his family.

* During more than thirty years he spent the greatest part of his time in traveling and preaching the gospel to the destitute.

The good he has been instrumental in effecting will never be known until that day shall arrive which shall try every man's work, of what sort it is. His preaching talents were above mediocrity. His sermons were evangelical, sensible, plain, and richly stored with scripture truth. His life was a good comment on his preaching. He labored to inculcate the sublime doctrines of the gospel, and took a deep interest in all the benevolent institutions of the day. To the friends of truth, his preaching was both instructive and edifying.

Like a good bishop, he ruled well his own house, having his children in subjection with all gravity. And here it is but justice to observe, that he found in his companion a judicious and faithful assistant in all his labors and duties. She was a help-meet indeed. She still lives, with five amiable children to mourn his departure. May that God who is the widow's God, and a father to the fatherless, be their portion and stay. The end of this good man was peace. His health had evidently declined for a year before his death. But he continued to travel and preach, until the meeting of the Ontario Association, 1828, when some of his brethren, observing his evident decline, and convinced that he was laboring above measure, advised him to relinquish his labors, and return to his family, in hopes that repose might improve his health. Here he preached but once, and ended his public course. He was sensible of his approaching end, and looked forward to his change with composure and serenity of mind. His work was done, and he had nothing to do but die. He admired the goodness of God, and the kindness and affection of his friends. Some little time before his death he took a formal leave of his family, and appropriately addressed each of them; gave directions concerning his funeral, and selected a brother to preach on the occasion. He observed to his friends that his work was done: the addition of days to his life he should consider an affliction; but if he could be useful he should be quite willing to live longer. During a great part of his life Br. Roots was the subject of severe nervous affections; which alternately elevated and depressed his spirits to such a degree, as sometimes to render him very uncomfortable to himself and his friends. But although he was tempted to relinquish his hope, he never relinquished his duty. In the last years of his life he was greatly relieved from this distressing

complaint. During his last sickness the enemy was not allowed to buffet him at all. His sufferings at times were very intense, but he would not acknowledge that he suffered. "I can easily bear this," he would say; "it is nothing; I rejoice that my time is likely to be shorter than I expected. I can not be thankful enough for the goodness of God, and your kindness."

Thus this servant of God ended a life of labor, privation, and disappointment; and entered, we trust, upon that state of holiness and perfection, in the presence of God, which he had so long and ardently desired to enjoy. He died at Mendon, Monroe Co., N. Y., Dec. 26, 1828, in the 64th year of his age.

JOSEPH CORNELL.

But few individuals, under all the circumstances which attended his life and character, have been more generally known in this State, and in a considerable portion of New England, than the one whose name is placed at the head of this article. He lived in a peculiar age of the country and of the church, to both of which his habits and manners seemed peculiarly adapted; and hence his popularity and usefulness were unquestionably great, in the different fields of labor to which he was called in the course of his ministerial duties.

The subject of this memoir was born February 11, 1747, at Swansey, Mass., where he continued to reside with his father, Mr. Elisha Cornell, until he was about twenty-five years of age. He then married to Mary Mason, and removed with her, and settled in business, in Lanesborough, Mass., where he remained until the year 1780, when he was ordained to the work of the ministry.

Eld. Cornell was made the subject of grace, as he supposed, when he was about nineteen years of age; but for some reason did not connect himself with the church until about two years after. He was then baptized by Eld. Russel Mason, and united with the Baptist church in Swansey, his native place. Almost immediately after his connection with the people of God, his mind was deeply exercised with a sense of his duty in reference to the ministry. On the one

hand, he felt almost irresistibly impelled to commence preaching the gospel for the salvation of sinners; and on the other, he felt weighed down with a sense of his insufficiency, especially in reference to the education necessary to qualify him "rightly to divide the word, and give to each his portion in due season." In this state of mind he continued his walk with the church, exercising his gifts in prayer and exhortation, on all suitable occasions, for about twelve years, when having determined his future course, and having passed the ordeal of examination and admission, he was ordained at Lanesborough, in 1780.

Immediately after his ordination he removed to Manchester, Vt., then a frontier settlement, where many people remained during the eventful period of the American revolution, and where there was a "Baptist Conference," which had invited him to come and labor with them. Soon after the commencement of his ministry in this place, a church was regularly constituted, and he became their first pastor.

At this time when Eld. Cornell went to Manchester, there was a revival of religion in that place, and the church is understood to have received very considerable additions; but at the close of the war many of the inhabitants, who had resided there but temporarily, removed to different places; which materially affected the permanent growth of the church under his ministration.

It is understood, however, to have flourished under his preaching; and his labors in that place gave evidence of Divine acceptance, and satisfaction to the public. After remaining at Manchester about fourteen years, he accepted an invitation to take the pastoral charge of the second Baptist church in Galway, N. Y. This church had been recently constituted, and Dea., since Eld., Abijah Peck, had officiated in its public exercises; but as yet there had been no regular pastor until Eld. Cornell was settled there, in 1794. Here he continued for five years, laboring faithfully and acceptably, the church prospering under his ministry.

At this time Dr. John Manro, a member of his church, having been ordained to the ministry, Eld. Cornell resigned the pastoral charge into his hands, and commenced a series of missionary labors under the patronage of the Massachusetts Missionary Society, which he continued for three years.

The first year he spent in what is usually called the Black River country, and Upper Canada; the second year principally in Chenango county, N. Y.; and the third year in the western part of New York, and Upper Canada. In the course of these ministrations he formed an extensive circle of acquaintances, of a very dear and interesting character, which will long be remembered.

At the close of this period, in the year 1802, his health having become impaired, he went to Providence, R. I., for the purpose of regaining it. At that time the first Baptist church at Providence was in a flourishing condition, under the pastoral charge of Eld. Stephen Gano; and the Congregational church in that place had recently been left destitute by the death of its pastor, the Rev. Mr. Snow. The latter invited Eld. Cornell to preach for them, which he did for about a year; at which time, a revival taking place, and most of the subjects of it receiving gospel baptism, the second Baptist church of Providence was finally constituted, from these and former members of the Baptist church, and some of the members of the Congregational church, where Eld. Cornell had been preaching. Over this church, thus formed, Eld. Cornell was again settled as pastor, it being the third instance of his being settled as pastor over churches newly constituted.

This church erected a large and commodious meeting-house, in which Eld. Cornell preached the first sermon, and, by a singular coincidence, the last, also, happening to be in Providence on a visit about thirteen years afterwards, when he preached, and the next day the house was carried away by a flood, in a terrible storm. The Bible belonging to the church was found floating in the river, and though drenched with water, and although it must have changed positions repeatedly after leaving the desk, when found it was said to remain open at the place from which the text had last been taken by Eld. Cornell.

After remaining at Providence about ten years, he returned, and resumed his labors as pastor of the second Baptist church in Galway, in which he succeeded Eld. Samuel Rogers. Here he continued about nine years, and then resigned the pastoral charge to Eld. Eugenio Kincaid, now a successful missionary in Burmah.

From this period to that of his death, between four and five years, Eld. Cornell was employed by the Hamilton Baptist Missionary Society, a part of the time as a missionary, and a part of the time as an agent for the Oneida missionary station. His missionary labors were principally performed in Columbia county, N. Y.; his travels as an agent in the western part of New York, and in New England. In this last service closed the labors of this pious, devoted, and interesting, servant of Jesus Christ, in the eightieth year of his age, and the forty-sixth of his ministry.

There was something singular and apparently providential in the time and manner of his death, which happened in strict accordance with his previously expressed wishes, at his residence in Galway, July 26, 1826. He had, contrary to his previous arrangements, unexpectedly returned home from Oneida county, on Monday evening, in good health. On Tuesday he complained of a slight indisposition, which, however, did not confine him to his house. On Wednesday morning he remained about the same: he had walked out and returned, and at about 10 o'clock, A. M., he was sitting and conversing upon some common topic with his son, Dea. Asa Cornell, when the latter, perceiving a sudden change come over his father's countenance, sprang forward, and caught him to prevent his falling from his chair; and thus he expired instantly, in the arms of his son, without a struggle, a word, or a groan, and slept with the saints of the Most High God! Such is the brief and imperfect history of the life and ministerial labors of Eld. Joseph Cornell—the duration, variety, and extent, of which, alone, is deemed to be of sufficient importance to entitle him to this notice.

But there are other considerations which render his memory peculiarly interesting. He was wholly self-taught. So illiterate, indeed, was he, at the time he commenced in the ministry, that it was difficult for him to read a sentence intelligibly. Notwithstanding this, his language was generally well-selected, his arrangements systematic, and his illustrations clear and lucid. He possessed a strong mind, and a discriminating judgment, which enabled him to steer clear of many of the troubles and difficulties which frequently disturb the placidity of the pastoral office. He seemed to be thoroughly acquainted with the avenues to the human heart,

which enabled him frequently, in the course of his preaching, to make the most deep and lasting impressions, with the most familiar language and the most unlabored argument.

In a word, his entire devotion, fervent piety, and unremitting zeal, were apparent at all times in his daily walk and conversation, and secured to him the entire confidence of the Christian community. Unlike many of his age and circumstances, in reference to literary acquirements, he was a warm and decided friend of education, and of those institutions, especially that at Hamilton, which have in view the education of persons for the ministry. The writer of this article recollects perfectly well being present at a ministerial conferance, nearly twenty years ago, when Eld. Cornell was also present, and warmly espoused the cause of education; rendering, as one reason for his so doing, his own experience of the want of it, and the privation and embarrassment he had suffered as a consequence.

DAVID IRISH.

Eld. David Irish was born in Paulingstown, Dutchess Co., N. Y., Dec. 21, 1757. He lived, until he was about seventeen years of age, in almost total ignorance of divine things. At that age, hearing that there was a reformation in an adjacent town, and having obtained leave, he went to meeting there on a certain day, to learn what a reformation was.

When he came to the place, the solemn appearance of the people most sensibly struck him, and he was even afraid of them. However, urged by curiosity, he ventured in, but was soon overwhelmed with conscious guilt, and went home convinced that he must be reformed, or sink to hell. He therefore set about the work of reformation with such zeal, that, in a few days, he thought himself as good as any one. But being provoked to anger by the unruly conduct of a beast with which he was at work, his tongue portrayed the madness of his heart; a sense of his sinfulness rolled upon him to such a degree, that it brought him to the ground in despair. His good opinion of himself left him; his anguish increased, until, slain by the law and made alive by divine

grace, he rejoiced in Christ as his righteousness, his strength, and his salvation. He had now his duty to learn from the word of God; and being convinced that he ought to be baptized, and make a public profession of religion, he united with the Baptist church in Dover, under the pastoral care of Eld. Waldo. In 1776 he settled himself in marriage. In 1782 he removed to Stillwater, and joined the church under the care of Eld. Lemuel Powers. It was soon discovered that he had a gift for public improvement, which was not wholly neglected. He did not immediately engage in the work of the ministry, but on the day that terminated the thirtieth year of his life he preached his first sermon. In 1789 he removed to Lanesborough, and was ordained to the work of the gospel ministry in the summer of the following year. But he soon found it necessary to return to Stillwater, where he continued three years, preaching and administering the ordinances of the gospel.

In 1794 he removed to the town of Scipio, in the county of Cayuga, at which time the whole county was almost an entire wilderness. He was the only Baptist minister west of Whitesboro; and the field of his labors was very extensive. In the fall of that year there was a church established in Scipio, afterwards denominated the first church in Scipio. He soon afterwards had the satisfaction of seeing a church arise in Aurelius, a town adjoining, to which, in 1800, he removed, and continued until his death, which took place on the 10th of September, 1815.

Eld. Irish was indefatigable in labor, patient of fatigue, and easily surmounted many obstacles, which would deter one possessed of a mind less resolute. Those who are unacquainted with the state of new and thinly inhabited countries, can not form an idea of the qualities necessary to enable a minister of Christ to plant the gospel in such an extensive region as was traversed by this valuable man. One instance, which may serve to show what he had the fortitude and perseverance to go through, it is thought proper to relate: In 1799, being called, with some of his brethren of the church in Scipio, to assist in organizing a church in Phelpstown, the roads at that time being totally impassable on horseback, by reason of a great depth of mud and snow, he encouraged his brethren to undertake to travel on foot, a distance of thirty

miles, which all but one accomplished. He traveled very extensively to preach the gospel.

There are but few places in the State of New York, west of Whitestown, and in Upper Canada, where his name is not familiar. He manifested a zeal in the missionary cause, and performed several missions under the Massachusetts Baptist Missionary Society to their acceptance. In his public performances, he was more remarkable for his solemnity and zeal, than for his depth in doctrine; yet he was not considered, by his acquaintance in general, to be greatly deficient in doctrinal knowledge. He had many bitter enemies, and many warm admirers. His enemies were often sanguine in their hopes of destroying his character, but never succeeded; and his friends might perhaps in some instances carry their fondness for him too far. The only papers found after his death, to guide the writer of these memoirs, is one containing an account of the number baptized by him; by which it appears that he, in the course of his ministry, baptized one thousand two hundred and eighty persons; about eleven hundred of whom were baptized in the western country, after his removal to Scipio. At his interment an appropriate discourse was delivered by Eld. John Jeffries, from Tim. iv. 7, 8: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

CALEB DOUGLASS.

Caleb Douglass was born in the city of New London, Conn., Feb. 11, 1756, being the third son of John and Esther Douglass, who were pious and respectable people. At the age of four years his parents removed about five miles into the country, where he received such an education as was common in those days. From his youth he was at times the subject of serious impressions. Of his religious exercises, and the events of his life up to the thirty-second year of his age, the following brief sketch from his own pen furnishes he only account we have been able to obtain:

"In my twentieth year a revival of religion commenced in the place of my residence, and some of my associates were brought to the knowledge of the truth. At this time my mind was more powerfully affected than ever before with the concerns of my immortal soul. Those impressions continued for several weeks, but at length subsided, and left me still destitute of a hope in Christ. From my childhood I had gradually flattered myself that I should have time enough on a sick-bed to repent; thinking that the near approach of death would be calculated to awaken my attention to the importance of being prepared for that solemn event. In 1776 I had an opportunity to learn the deceptive character of that dangerous and fraudulent sentiment; for during a severe sickness, in which my life was not expected from day to day, I was perfectly stupid as to the concerns of my soul, notwithstanding a brother died of the same disease.

"In 1777 I was married to Bethiah, daughter of Jonathan and Elizabeth Chapel. February, 1779, myself, my wife, and child, being confined with the small-pox, my attention was called to the welfare of my soul, and I resolved, that, if my life were spared, I would live differently. A few weeks after my recovery I apprehended that something peculiar was to take place. The world lost its power to charm, and I felt the attractions of the house of God. Although I lived six miles from the meeting which I preferred to attend, I deemed it no burden to walk that distance every Sabbath. It was a time of general stupidity even among professors of religion. I endeavored as much as possible to conceal my feelings from every human being. I supposed myself to be entirely alone in my exercises, as I knew of no person in the town who was under serious impressions. One Sabbath morning, having concluded not to attend meeting as usual, after it was too late to reverse my decision, I had many distressing reflections, and feared that my having neglected one of the means of grace might decide my case for eternity.

"While under these impressions, a friend sent me information that the Rev. Daniel Miner was to preach a funeral sermon that day, four miles distant. I cheerfully joined him, and went to hear that man of God. For several weeks previous time had appeared very short, eternity just at hand, a preparation for death and judgment of the greatest moment.

The sermon was attended with the influence of the Divine Spirit; and such was my distress during service, that it was with difficulty that I could refrain from crying aloud. I went home with an increased sense of guilt, and the following evening, for the first time, disclosed the anxiety of my mind to my wife, who, about two years after, became a hopeful subject of Divine grace. I sought with redoubled solicitude to obtain religion; had clearer views of my wickedness and the depravity of my heart. I remained in much the same state of mind for several weeks. During this period I had peculiar impressions to visit a brother, who lived about three miles distant; and I trust the Lord blessed the interview to his soul, as he soon after obtained a hope in Christ. Not far from this time, another, who visited me, returned with serious impressions, and shortly after was brought into the liberty of the gospel. After several months' distress I was relieved by meditating upon the pascal lamb, as typical of 'the Lamb of God, who taketh away the sin of the world.' A few weeks after, I united with the Separatists, in Lyme, Conn., under the pastoral care of Eld. Daniel Miner; and, following the tradition of my fathers, without examining the subject of baptism, had my child sprinkled.

"Oct., 1799, removed to Middletown, Conn., and joined a church of the same order. A number of the brethren, living in the same vicinity, and remote from the body of the church, maintained meetings in my neighborhood during the winter season, and for a considerable time I attended only as a hearer. But after severe trials for several weeks, I was constrained to take an active part in exhortation and prayer. In so doing I obtained deliverance, and went on my way rejoicing. I remained in this place more than five years, and continued to enjoy the consolations of religion most of the time. In 1785 I removed to Sandersfield, Mass., where I found myself in a very destitute region. No religious denomination maintained public worship within seven miles. In these circumstances I felt irresistibly urged, with one other individual, to establish a meeting. In conducting divine worship, I endeavored, as far as I was able, to instruct the people, without entertaining the thought of ever attempting to preach. Through many trials and discouragements, our meetings were continued about two years. Not far from

this time the health of my wife became seriously impaired, and she sunk into a fatal decline, which terminated her earthly existence on the 19th day of August, 1788."

With this mournful event his memorandum closes. In 1789 he was married to Sarah, daughter of Daniel Hall, of Meriden, Conn. He continued his public exercises, but endured severe trials in relation to baptism, especially when those who had experienced religion under his improvements questioned him on the subject. He removed to Whitesboro, N. Y., 1791. After a full investigation, he became thoroughly convinced of the invalidity of infant sprinkling, and of the correctness of the sentiments maintained by the Baptist denomination respecting the ordinances of the gospel. Under the influence of these views, he joyfully received the sacred rite at the hand of Eld. Stephen Parsons, 1796, being one of the first persons ever baptized in Whitestown. Not far from this time a Baptist church was formed in the village of Whitesboro, of which he became a member. Although at its organization this little branch of Zion consisted of but seven individuals, he lived to see it embrace more than three hundred members. In 1799 he was chosen deacon of said church; was subsequently called to the exercise of his ministerial gifts: and on the 7th of January, 1802, was set apart, by ordination, to the work of the gospel ministry. Eld. Stephen Parsons, Hezekiah Eastman, and John Stevens, officiated on the occasion.

In 1803 he yielded to the earnest solicitations of his brethren, and consented to take the pastoral charge of the church in Whitesboro, which he continued to do with fidelity and success till 1816, when he was succeeded by Eld. Galusha. This transfer of his pastoral responsibilities, which was at his own instance, and effected by his own persevering efforts, neither abated his activity nor his usefulness. While, as a nursing father, his zeal for the welfare of the church at home was not diminished, his evangelical labors in destitute neighborhoods, and among feeble churches abroad, were more abundant. Thus he spent eight happy years, making glad the hearts of many, and rejoicing in the increasing prosperity of the dear church with whose interests the tenderest sympathies of his soul were interwoven.

At times his cup of blessing seemed to overflow, while he

saw his beloved children and grand-children bowing to the sceptre of mercy. On one occasion he had the unspeakable satisfaction of seeing one of his daughters and four of her children buried with Christ in baptism; and from their subsequent conduct derived abundant evidence that they had risen in newness of life. But his cup was not entirely unmingled. While, with the rapid increase and uninterrupted harmony of the church, as well as in the conversion of his own offspring, his soul was delighted, the laxity of habits, the want of liberality and punctuality in many of the professed disciples of Christ, often distressed him. He was also the subject of considerable bodily affliction.

At one time he was brought to the verge of the grave. All hope of his recovery was abandoned. He set his house in order, committed himself into the hands of God, and with great calmness of mind and firmness of hope waited for the signal of his departure. But just as he was about to wave a final adieu to all sublunary things, the Lord rebuked the disease, and bade him return to life and health. His respite from the pains of the flesh was not, however, of very long continuance. In February, 1824, he was attacked with a violent inflammation of the eyes, which rendered him a continual sufferer during the remainder of his days. The temporal interests of his numerous family, the youngest of whom was advancing toward manhood, rendered it expedient in his view to change his location, and in September following he removed to Gorham, Ontario Co., N. Y.

Of the subsequent scenes of his mortal life, the following account is furnished by his affectionate daughters:

"The inflammation in his eyes increased till total blindness ensued. The change from a life of activity to confinement, together with the tendency of his disease, produced an extreme nervous affection, and a consequent depression of spirits. Aug., 1830, he was called to part with his dear companion, the solace of his declining years, who possessed a kindred spirit with his own. This was an unexpected trial, but he felt to say, 'It is the Lord, let him do what seemeth him good.' He expected soon to follow her, and realized the importance of being in actual readiness to receive the summons. His situation seldom allowed of visiting the house of God, but he was occasionally favored with the preaching of the gospel in his own house.

"To prevent his mind preying upon itself, and to dissipate the gloom in which it was enveloped by a seclusion from the pleasures of society, and from the light of day, he engaged in domestic labors, related Bible anecdotes to his little grandchildren, and employed them in reading to him the word of life. One of these little ones read the New Testament entirely through in his hearing six times. At intervals he enjoyed the Divine presence, but most of the time complained of darkness. He often expressed his gratitude to God that he was never left to despair.

"In Feb., 1832, during a protracted meeting, which he was enabled to attend a part of the time, many souls were hopefully brought to the knowledge of the Savior, among whom were his two youngest children, who soon united with the Baptist church in that place. The other ten had previously entertained a hope, and nine of them were professors. He then felt to adopt the language of Simeon, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' From this time he enjoyed more of the presence of his Redeemer, and felt an unshaken reliance on the promises of God. From the commencement of the disease in his eyes, his bodily sufferings were severe, and continued to increase till they were terminated by death.

"From the 15th of May, 1833, he was almost entirely confined to his bed, and gradually failed till Sept. 22, when he was attacked by the malady which closed his earthly career. His last days were those of excessive suffering. But his patience was remarkable. He contemplated his approaching dissolution with perfect composure, and seemed fully conscious that his hope was well founded."

His disease progressed rapidly, and on Sept. 27, 1833, he "fell asleep." His funeral sermon was preached on the following day, by Eld. John Peck, of Cazenovia, an intimate friend of the bereaved family, and for many years a beloved fellow-laborer with the deceased. It was regarded by the afflicted relatives as a special favor of their heavenly Father, that a minister of Jesus Christ, so particularly acquainted with their departed sire, and so much endeared to him and to them, should have been providentially present on the solemn occasion, to bedew the death-bed of that venerable servant of God with generous tears, and place the kiss of affec-

tion upon his cold cheek—to assuage the grief of the mourners by his tenderest sympathies, and to impart to them precious consolations from the word of life.

A father in Israel has fallen; but faithful memory will embalm him. He has left a numerous posterity to bewail him; but they mourn not as those who have no hope. He had an extensive circle of relatives who survive him, besides twelve children, seventy-two grand-children, and twenty-five great-grand-children; total one hundred and nine. All his children, and twenty of his grand-children, cherish a hope of salvation through the blood of Christ; and all except one of these have publicly consecrated themselves to the service of God, in the Baptist communion. How unspeakable the blessing which that patriarch must have enjoyed, as the time of his exit approached. Just as he was about to close his eyes upon every terrestrial object, he saw his twelve children all embraced in the ark of safety, and cherished the fond hope of hailing them hereafter upon the banks of everlasting deliverance. How incomparably preferable such a privilege to that of leaving them in the possession of millions. Oh! let me not only "die the death of the righteous," but let my dying couch be moistened by the tears and hallowed by the prayers of pious children.—We should do injustice to the claims of departed worth, as well as to those of surviving friends, and the Christian church, if we were not to give at least a brief sketch of the character of our lamented father in Zion.

His virtues were not few, nor were his faults numerous. In whatever relation or respect we contemplate him, we shall find many things to approve, somewhat to admire, and very little to deplore. As a *man*, he was above everything sordid, and "provided things honest in the sight of all men." His morality was pure, and his principles inflexible. He united consistency, energy, and stability of character. He was unaspiring and unpretending, yet independent and decided, in his opinions. As he was exceedingly careful not to trespass upon the rights of others, he was proportionably wounded by an encroachment upon his. But while he retained a deep sense of injuries received, and expressed the strongest disapprobation of the conduct of those by whom they were inflicted, he was far from indulging a spirit of retaliation. He

was remarkably grateful for favors, and always cherished the most kindly recollection of his benefactors. He was justly admired for his signal hospitality, and universally esteemed as a *citizen* and a *neighbor*.

Notwithstanding his early education was very limited, and his mind never highly cultivated, yet, being possessed of natural talents above mediocrity, and seeking information with more than common avidity, he acquired a very respectable fund of knowledge. This was principally of a practical character, but not therefore the less valuable in its results. Entering the ministry at a period in life when he was encumbered with the expenses of a family, and receiving but a pittance for his public services, he was of necessity still *a man of business*. And, as such, he was a pattern of industry frugality, and economy. His original occupation was that of a mechanic. But the labors of the shop were exchanged for those of the field. He was systematic and energetic in all his movements.

Being uniformly accustomed to early rising, he found no occasion for toiling at unseasonable hours. He aimed at doing everything at the right time, and in the best manner. His rule of order was, "A place for everything, and everything in its place." Although a large portion of his active life was devoted to the duties of the ministry, while he communicated and taught his children to communicate freely to the necessities of others, still, by his prudence and perseverance, the industry of his family, and the blessing of Heaven, he rose from poverty to a considerable degree of affluence, and left all his children in the possession of a competency of this world's goods, as well as spiritual treasures.

In speaking of the manner in which he discharged his relative duties, it is but just to say that his fraternal, conjugal, and parental, relations, were all sustained with fidelity and tenderness. As a *brother*, his example, his counsel, and his kindness, greatly endeared him to his brethren, two of whom appear to have been awakened by his admonitions, and eventually embraced a hope of salvation. As a *husband*, he was affectionate and faithful. He anticipated the wants and regarded the wishes of his companion. He identified her character, her interests, and her happiness, with his own. His absence was always a subject of regret, and his presence

ever an occasion of joy. As a *father*, he was kind and indulgent. To some his government might have appeared rigid, but its influence was kindly, and its happy results commend it to all. He was aware that the insubordination of children is ruin—that undue indulgence is so far from increasing their attachment to parents, that it saps the very foundation of filial respect and love. He watched over the conduct of his offspring with deep solicitude, and often carried them to the mercy-seat in the arms of faith and prayer. His timely instructions and admonitions were taken from lessons of experience and the word of God. The salutary habits, unsullied reputation, and animating prospects, of all his children, proved an ample reward of all his parental anxieties, labors, and prayers.

As a *Christian*, he had much decision of character, ardor of zeal, and perseverance of effort. The subject of religion was the principal theme of his conversation, and its promotion the paramount object of his pursuit. We have known but few who were more ready to sacrifice private interest to public good. He was emphatically a man of prayer; and the burden of his supplications was, "Thy kingdom come." His attachment to the cause of Christ was inviolate and immutable. He could adopt the language of David, and say, "If I forget thee, Oh! Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." He was proverbial for his punctuality, both in the intercourse of business and the duties of religion—a virtue which is as valuable as it is rare. He considered all the appointments of the church as sacred, and allowed no secular interest to interfere with them. We could most devoutly wish that his example in this respect were more generally copied by church-members. It would greatly encourage the heart and strengthen the hands of pastors, and equally promote the harmony, love, and the practical piety, of the churches.

As a *deacon*, he "magnified his office." Instead of regarding it as merely nominal, as we have reason to fear many do, he was conscious that it involved high responsibilities and imposed most important duties. In that department he was vigilant, active, and extensively useful. He sought out and relieved the wants of the poor, administered comfort

to the sick, urged the claims, seconded the efforts, and sustained the influence, of the minister, and sought to promote the spirituality and prosperity of the whole church. Such a deacon is a treasure to the people of God, and has his record on high. May the Lord give us many such! For the want of them Zion languishes; the unruly are not subdued; backsliders depart farther and farther from duty; the poor and the afflicted are unrelieved; ministers are neglected and discouraged; and in many instances the candlestick is removed out of its place. As a minister of the gospel, he was firm and faithful, but unusually retiring. Deeply impressed with the dignity and sanctity of the office, sensible of the deficiency of his education, and diffident of his abilities, he shrunk from its responsibilities, and would probably never have assumed it but for the earnest solicitations of the church, by whom his qualifications were more justly appreciated. Having with trembling submitted to public ordination, and feeling pressed by the weight of obligation connected with that solemn consecration, he seized upon every facility, the better to prepare himself for the duties of his high vocation. By religious intercourse, the aid of judicious authors, and a prayerful investigation of the sacred scriptures, he acquired an accurate and thorough knowledge of the doctrines and duties embraced in the Christian system. Considering the amount of secular business with which he was encumbered, his reading was somewhat extensive, principally of a theological and historical kind, rarely miscellaneous. The writings of Gill, Fuller, Booth, Boston, Baxter, and Mosheim, were very conspicuous in his small but well-selected library; and with these he was quite familiar. While he found many things in each of these authors to admire, and was very partial to some of the productions of Gill, his doctrinal views were evidently coincident with those of the evangelical Fuller. In his public ministry he exalted the sovereign grace of God in the salvation of sinners, but insisted alike upon strict obedience to the cross of Christ; nor did he fail to season his discourses with the sweets of Christian experience.

As a *preacher*, he exhibited more of a sound judgment and a warm heart than of a lively imagination. His manner was plain, ardent, and solemn. In prayer he was copious,

appropriate, and impressive. In discipline he was prompt and decisive. His admonitions were in general timely and faithful; but his violent opposition to evil and his dangerous temperament sometimes betrayed him into severity.

As a *pastor*, he was vigilant and affectionate, attentive to the sick, and kind to the poor. Such was his liberality, that, to these, and to the cause of benevolence, he gave more than the whole amount which he received for ministerial services. Relying upon his own industry and the blessing of God for temporal support, he succored many of the saints, and his house was the stranger's home.

There remains yet unnoticed one trait in the character of Eld. Douglass, which deserves to be set in bold relief. A DISINTERESTEDNESS which is justly comparable to that displayed by the ancient Baptist, when, without envy or mortification, he said of him by whom he was to be superseded, "He must increase, but I must decrease." There is something in this disposition so opposite to that which reigns in the unsanctified, selfish heart, that renders it as difficult of acquisition as it is noble in its nature. That man must have a signal degree of grace, who, for the general good, can voluntarily hide himself in the shade of another. Yet such an attainment is exceedingly desirable, as it is one of the crowning excellencies of the Christian religion, which sheds a lustre on the Savior's character, and is admirably adapted to the happiness and usefulness of the individual who is thus exalted. Such was the high privilege of the worthy servant of God who is the subject of these remarks. Like the sun setting in a cloudless sky, he shone most brilliantly when retiring from the pastoral office. He was the first to propose that step. He saw a generation come up around him, possessed of advantages of education altogether superior to those which he had enjoyed. He perceived that the state of society was vastly changed, and judged that a younger man, of different attainments, would be better adapted to the interests of that community than himself. He fixed his mind on a brother whom he deemed qualified for the station, urged the church to obtain him, and made personal efforts and sacrifices to effect the object. Having succeeded in getting that brother upon the ground, he procured for him a comfortable settlement, resigned to him the pastoral charge, and continued to

act as one of his warmest advocates and liberal supporters. During the first year of his labors, he contributed more for his support than he had himself received from the whole congregation any preceding year. So far from being moved to envy, when he saw the hearts of the people turning towards the young pastor, he was constantly provoking them to love him, spreading the mantle of charity over his faults, and using every proper means to increase his influence at home and abroad.

He never administered advice to him in a dictatorial manner, but always with parental tenderness. He watched over and cherished all the interests of his junior brother with unceasing kindness, and greatly rejoiced in his increasing prosperity and usefulness. By such a magnanimous and disinterested course of conduct, he not only secured the lasting gratitude and love of him whose usefulness and happiness he thus promoted, and procured the smiles of an approving conscience and an approving God, but, by strengthening the bands of union in the church of Christ, and consecrating his heart and all his influence to the advancement of the Redeemer's kingdom, he has deeply entrenched himself in the hearts of the saints, and entailed a blessing on his memory which will accompany it to his latest posterity.

How unamiable is the conduct, and how unenviable the lot, of that minister in like circumstances, whose conduct forms a perfect contrast with this noble example. Regardless of the march of improvement, either stationary or retrograde, he holds on upon his pastoral charge, till the church, to preserve its own existence, or to prevent the young, enterprising, and well-informed, of the congregation from abandoning their place of worship, is constrained to obtain a more efficient and enlightened minister; then he ascribes the conduct of the church to pride and popularity; looks with an anxious eye upon his successor, magnifies his faults, misconstrues his motives, indulges a spirit of jealousy and detraction, tells how little he requires for preaching, (perhaps nothing,) and what a salary "this proud young man" demands; careful not to state that he himself owns a farm well-stocked, is driving bargains, growing rich, and laboring in the field six days in the week, fostering and increasing his own flock, while the flock of God is scattered, and torn, and bleeding,

and his impenitent neighbors are rushing on to perdition, unheeded and unadmonished. Although the brother by whom he is superseded may give himself wholly to the ministry, studying, visiting, preaching, praying, conversing, and abounding in the work of the Lord seven days in the week, while he receives but a scanty support, he charges him with laziness, love of money, priestcraft, and robbery, and seems to delight in counteracting his influence, and distracting, if not destroying, the church over which he presides. Could tears tarnish the lustre of heaven, the sainted Douglass would still weep over such an unlovely scene.

He was a warm friend of ministerial education—was one of the founders of the Hamilton seminary—continued its decided advocate and supporter through life, and gave a dying pledge of his undying interest in its prosperity. While we ardently desire that older ministers may tread in his steps, we as devoutly pray that our young Elishas may wear the mantle and breathe the spirit of this departed Elijah. But we would that others should follow him only wherein he followed Christ. We are far from claiming perfection for this dear servant of God, and as far from being blind to his faults. Full well we know that sin, which has shaded the fairest scenes and polluted the purest joys of earth, has also marred the loveliest visage and sullied the brightest virtues of the sons of God.

Eld. Douglass had his share of human frailty. Under trials he was sometimes impatient; under provocations somewhat irritable; and toward those who differed from him in sentiment or practice, his feelings were rather rigid. But so prominent and so numerous were his redeeming qualities, that in the eye of charity his imperfections were almost annihilated, and by the atoning blood of the Savior they were blotted out forever.

We have pursued him in life, and found him diligent in business, fervent in spirit, serving the Lord. We have followed him through the furnace of affliction, and seen him "glorify God in the fire." We have witnessed his conflict with the last enemy, and seen him bear away the palm of victory to the world of glory. And now, while his rapt spirit reposes on the bosom of God, let us aspire to equal usefulness in life, triumph in death, and rest in heaven.

JONATHAN FERRIS.

"Oh! Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me!"

Religion, in its operations on the human mind, is designed to produce a portrait of the Divine character; and in what can we more clearly discover the lovely perfections of our adorable Savior, than in the virtuous and upright lives of his dear children in this world? In reviewing the conduct of those who have appeared eminent in piety, and have now taken their departure into the eternal world, the religious traits in their character shine forth in the most vivid color, and produce a fascinating effect on the mind of the observer, and imperceptibly lead to the great Fountain of all moral beauty. Examples produce greater effects than precepts. For this reason the spirit of inspiration has favored us with the previous traits in the lives of holy men of old. The example is worthy of imitation; for "the righteous shall be had in everlasting remembrance."

Eld. JONATHAN FERRIS was the son of Dea. Israel Ferris, and was born in Stamford, Dutchess Co., N. Y., on the 25th of April, 1778. From a child he was a subject of serious impressions. He at length obtained a satisfactory evidence of his adoption, and in the year 1796 was baptized by Eld. Elkanah Holmes, then a missionary among the Indians. He was the first person that was baptized in the town of Norwich, Chen. Co., N. Y. Soon after his baptism a church arose in that town, with which he united.

He was married to Miss Rhoda Purdy, daughter of Dea. James Purdy, of Plymouth, Chen. Co., N. Y., in 1798. May 20, 1803, he received a license from the church to improve his gift in preaching; and August 25, 1808, he was set apart to the work of the gospel ministry, in the church in North Norwich, by solemn ordination. He continued his pastoral labors with this church until Oct. 25, 1817. His labors in this place were greatly blessed to the edification of the people of God and the awakening of sinners. There was from year to year a gradual increase of numbers in the

church. But in the years of 1810 and —11 a glorious revival took place, during which eighty-three precious souls were added to the church, many of whom were youth. In this hallowed season of Divine influence his soul was on the wing, rejoicing in the glorious triumph of Divine grace, and laboring incessantly to promote the glorious cause of the divine Redeemer. In 1816 it pleased the Lord again to pour out his Spirit on this church and society, which produced an addition of sixty souls to the church. About the same time a shower of Divine influences descended on the village of Norwich, which caused an accession of one hundred and one members to the church in that place. In this revival Br. F. was very active and exceedingly useful. He baptized nearly all the new members, as their pastor, Eld. J. Randall, was unable to administer, by reason of a dislocation of his shoulder.

But in the midst of his useful labors in this vicinity, Providence seemed to call upon him to relinquish his pastoral charge. Accordingly, on the 25th of Oct. 1817, he gave in his resignation, and removed to Milo, in the county of Yates, N. Y. Here he was called upon to take the pastoral care of the church in Milo and Jerusalem. In this relation he continued until the time of his melancholy exit. His labors in this vicinity were greatly blessed, especially the last year, in which he was called upon to baptize a large number in Pultney.

But it pleased the sovereign Disposer of all events to present him with a bitter cup, of which he must drink; for on the 6th of Sept. 1820, the desire of his eyes, the wife of his youth, was called from these mortal shores to the enjoyment of brighter pleasures in the world above. The stroke was heavy; yet with due submission he bowed to the will of God. On the occasion he writes thus: "After being wedded to her about twenty-two years, death hath dissolved the connection, and left me with seven motherless children, and a large circle of relatives and friends to mourn under the bereaving providence. I know, O Lord! that thy judgments are right, and that thou in faithfulness hast afflicted me." In 1821 he married the widow Rachel Roberts, a worthy member of the church in Montgomery, Penn., under the pastoral care of the Rev. Silas Hough. In this woman he found an agreeable companion, a kind mother to his children, and a real helper in the gospel.

But this happy family were not allowed long to enjoy each other; for on Tuesday, the 17th of June, 1823, about 4 o'clock, P. M. a cloud arose from the southwest, highly charged with the electric fluid, and seemed to pass over, but soon returned; the lightning and thunder were incessant. Br. F. observed the clouds had a singular appearance, and seemed anxious to watch their movements, and frequently went to the door, until requested by his daughter to come away. He came and took a seat by her, but in a moment left the seat, and went to the window; but as he was stooping to look out, the angel of death, arrayed in flames, gave the fatal stroke, and his soul took its departure to the realms of glory. The explosion damaged the house very much, but no other person received any lasting injury. His daughter's apron was set on fire, and when the neighbors entered they found his clothes burning, but could perceive no signs of life in him.

He was interred on the following day, when an appropriate discourse was delivered by Eld. Amos Chase, to a large and deeply affected congregation, from Psalm xii. 1: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." He had for some time previous to his death been exercised with an unusual concern for the souls of his fellow-men, and preached with much freedom and fervency on the distinguishing doctrines of the gospel. On the Sabbath before his death he preached three sermons, with much power, seeming to his hearers to possess unusual liberty of thought and utterance. His last text was in Acts xx. 21: "Testifying both to the Jews and to the Greeks repentance toward God and faith toward our Lord Jesus Christ." His labors were divided between three distinct congregations, among two of which some hopeful appearances cheered his heart, while the one with which he was locally situated seemed to remain unaffected under his pious and faithful admonitions and pathetic prayers. This circumstance seemed to try his faith, and to move him to tears; but God still chose to hide from him the thing which he intended to do for that people, and called him to cease from his labors and enter into his rest.

On the Sabbath following this melancholy providence the people appeared much affected; the saints were aroused to a sense of their duty, and strengthened to take up their cross

and come up to the help of the Lord, notwithstanding He had removed their under-shepherd from them; while sinners, impressed with the thoughts of death, judgment, and eternity, cried, What shall we do? and some, in view of the misimprovement of their time and neglect of his ministry, reproached themselves, saying, "How often has he warned us of our danger, and prayed for our souls, and we regarded it not!" About twenty on that day rose up in the congregation, and asked the prayers of God's people for them. A subsequent account states that many souls there have been hopefully brought into gospel liberty; some had been baptized, and the work was still progressing.

As a husband and parent, he was exemplary, kind, and affectionate. As a friend, faithful and sincere. As a Christian, meek and holy; and being favored with a melodious voice, he might be considered as one of the sweet singers of Israel: he took great delight in singing the praises of God. As a minister, although his preaching talents were not above mediocrity, he was sound in the faith, and a firm advocate of the doctrine of free grace. As a pastor, he was exemplary, gently leading the flock, and feeding them with the sincere milk of the word; always endeavoring to maintain peace and harmony in the church. Being diffident and unassuming, he was always ready to ask and receive council of his brethren.

Such was this valuable man; and in view of the circumstance of his death, cut off in the midst of his usefulness, we are led to admire and wonder at the Divine administration. Yet it becomes us to be still, and know that he is God, and submit all to Him

> "Who works in a mysterious way,
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides upon the storm."

ENOCH FERRIS.

Eld. E. Ferris was born May 10, 1762, in Dutchess Co., N. Y. His father removed to Stanwick, Conn., when Enoch was only two years old. His mind was impressed with the

reality of divine things when about eight or nine years of age. In his sixteenth year he entertained hope in the mercy of God, and in the next year he united with the Baptist church in New Lebanon, N. Y. In his nineteenth year he married, and settled in Canaan. He early employed his talents in exhortation; but through the cares of the world, he soon forgot his closet and family devotions, and also neglected his public exercises. At this time his feet had well-nigh slipped; but God in mercy reclaimed him, by means of a simple question from an unbelieving cousin, "Why does not cousin pray as he did formerly?" This question suggested the thought that even unbelievers took notice of his apostacy. It greatly agitated his mind, and resulted in his return to his duty, with deep sorrow and confession. An extensive revival soon followed; and the cousin who proposed the question to him was the first convert. From this time he engaged in public exercises, and was licensed to preach the gospel. He was ordained in the town of Southeast, in the year 1787, and continued to preach in that place, at Salem, and Nassau, until he was employed by the New York Baptist Missionary Society as their missionary. His heart was much in this work, as will be seen by an extract from one of his first letters to the Board.

"I have not had one barren season. The Lord has been my helper. I hear more Macedonian cries than I can answer. Dear brethren, pray for me, that I may be kept at my Master's feet, and be made wise to feed the flock and to win souls. The prospect before me is favorable at present. I know not when I have enjoyed a more precious season to my soul than since I began my ride. My prayer to God is, that you may be filled with the fruit of your missionary exertions."

In 1816 he removed to Mexico, Oswego Co., and continued to labor as a missionary in a wide circuit. In 1817 he witnessed the rise of three new churches, and the enlargement of others, under his instrumentality. In 1819 he removed to Richland; and receiving no aid, for a considerable time, from any society, he experienced the chills of poverty, while the calls about him were not diminished. Amid his gloomy prospects he thus writes:

"There never was a time when a faithful missionary was more needed than at present; for the greater part of the

people are poor in the extreme, and but few are able to do anything towards supporting ministers. But they have precious souls; and multitudes are perishing for lack of the knowledge of salvation by Jesus Christ. Had I not some longings for their salvation, I should quit the field; for the time I have spent the year past, (for which I receive no other compensation than the pleasure I realize in performing the work, and in waiting for and witnessing the Divine blessing on my labor,) is worth to my family more than one hundred dollars. Thus, you see my missionary tax is great. I have worn out the most of my clothes, and have no way to get more; but I trust the Lord will provide." Again, he writes, "Such is the pressing desire I feel to impart the word of life to the destitute in this wilderness, that I must, while I have strength, listen to the Macedonian cries around me."

Through the instrumentality of a kind uncle, the Lord was pleased, in 1825 or 1826, to relieve him from the pressure of poverty, and open to him the fairest prospects of a comfortable old age. This he regarded with much gratitude to God. In 1836 he writes to the Missionary Society thus:

"I do not believe it is my duty to ask you for any further assistance. I expect this to be the last letter I shall write to you in the character of a missionary. I wish I could express the feelings of my heart towards you while I take my leave of you. I shall never forget your kindness to me, and the poor in this wilderness, while the fruits of your benevolence are around me."

After this, however, he received some more aid from the Society. His health had been failing for more than a year; but, prompted by zeal in his Master's cause, he made an excursion, in August, into the southern part of the county, where he visited from house to house, and preached as frequently as in his younger days. On the morning of the first Sabbath in September he labored under such indisposition that it was with difficulty he could arise from his knees after family devotion. He was unable to preach that day. The next day he was unusually animated in Christian conversation—still intimating that he should not recover from that illness. After this he was not able to walk out. In all his sickness, while his reason continued, he was resigned and comfortable in his prospects. On the 6th of October, 1830,

he was kindly dismissed from his Master's service in this world, and, as we have reason to think, was taken to praise God in the sanctuary above, in the 69th year of his age. On the 8th day of October his funeral was attended by a numerous assembly of neighbors and Christian friends.

When we view the successful service of this departed saint, the uniform piety which he maintained through a long life of trials, and his entire submission to the Divine will through his last illness, we can not but admire the grace that enabled him thus to finish his course.

ELKANAH COMSTOCK.

Eld. Elkanah Comstock was born in New London, Ct., Sept. 30, 1771. He was blessed with a religious education. At what age he publicly embraced the religion of Christ is not known; yet early in his adult years he was found among the followers of Jesus. His mind soon began to be impressed with a sense of the great work of the ministry, from which he attempted to flee, as Jonah; and, like him, tried his fortune at sea; but it pleased God to frustrate all his plans, and render unsuccessful every attempt in worldly prosperity, while he lived in rebellion against the dictates of the Spirit. Under repeated disasters his mind was led to reflect seriously on his course of life, and soon came to the decision, by God's assistance, to take up the ministry for his lot.

In 1797 he was married to Miss Sarah Green, a very amiable and pious young lady, in whom he found an help-meet indeed. She most cheerfully divided the sorrows of life with him, and patiently endured the complicated trials that an all-wise Providence saw fit to apportion them. In the year 1802 he moved to Albany, N. Y., or rather in the county of Albany, and in 1807 he moved to Scipio, Cayuga Co. He lived in the county of Cayuga, in the towns of Scipio and Owasco, about seventeen years. During this period he itinerated in the new settlements of Pennsylvania and the western part of New York. Many dear children of God were made to rejoice, and joyfully testified to his labors of love, while they were built up in the truth under his wholesome instruction.

His labors in the Cayuga Association entitle him to the grateful recollections of the church in that body, and, in fact, the whole region of country around. Not a council, hardly, was called, but he was one of the members, and the labors of the scribe fell upon him. He had many privations to contend with—a large family to think of, with narrow means; and yet, no man was more punctual to all his appointments. His Master's business seemed to be first in his regards, and his own last. He not unfrequently felt the neglects of brethren in supplying his wants according to their obligations; but he bore all with astonishing submission. It was rare that you heard a complaint from his lips; he met you with a smile in his humble mansion, even when straitened for the necessaries of life. His children were always kept in remarkable order, and occupied in some useful industry. His early advantages had been very small; but he had so improved his time, after entering the ministry, that he acquired a good education, and his theological knowledge was not surpassed by any of his brethren.

In the year 1824 the Territory of Michigan was rapidly settling, and the few scattered sheep in the wilderness sent forth a Macedonian cry. Br. Comstock was appointed a missionary by the N. Y. B. State Convention, and removed his family to Michigan, and located in the village of Pontiac. At this time there was not a Protestant minister in the whole Territory. He sought the objects of his Master's love by many an obscure path amidst the recesses of the wilderness.

The Baptist churches in Michigan, which received the labors of our brother in their incipient state, gratefully acknowledge his labors of love and fatherly counsel. In 1826 or 7 was formed the first Baptist Association in Michigan. He aided in forming a sound creed, and sowed the good seed of the kingdom. Not long after he came to this place he was brought very low by a distressing fever; his family despaired of his life, but the Lord was merciful, and restored him to a comfortable state of health. His constitution, however, was much impaired; and with regret his friends saw him sinking under the weight of years and infirmities. In Dec., 1830, it pleased the Lord to visit him again with affliction, in the death of a dear daughter; and on the following February he was called to drink yet deeper

in the cup of affliction, by the loss of his dear partner—a woman of uncommon amiability, and possessing apparently all the desirable qualities for a minister's wife. In this dark providence his faith was called to a severe trial which resulted in much holy joy, while he trusted in God, believing that "all things work together for good to them that love God." Not long after the decease of his wife, he resigned the pastoral charge of the church at Pontiac, over which he had presided since its organization. His health gradually declined; and in the fall of 1833 he went to New London, the place of his nativity, in hopes that a change of air and climate might in some measure restore his health; but a wise Providence ordered it otherwise. Soon after his arrival in his native place he was taken with the dropsy, which terminated his valuable life on the 13th of May, 1834.

After the death of Br. Comstock was announced in Pontiac, as soon as circumstances admitted, a funeral discourse was delivered in presence of a crowded assembly. The discourse was founded on the passage in Ephesians iii. 8: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ"—the text chosen by Br. Comstock nearly two years before his death.

Br. Comstock left a very respectable family—six sons and two daughters—most of whom have arrived to manhood. One son and one daughter are worthy members of the Baptist church in Pontiac. Br. Comstock was an able and bold supporter of the doctrine of Christ. He sought to please his Master, and was "determined to know nothing but Jesus Christ and him crucified." He was a man, therefore, that had imperfections; yet it is just to say he was exemplary in his course as a man and a minister; his counsel was sought by the friends of truth; he was ever ready to assist the feeble churches; and the people of God have reason to be grateful to the Lord of the vineyard for such a faithful servant in laying the foundation of correct principles in a new country.

For the space of about thirty-two years spent in the vineyard, under all the complicated trials that fell to his lot, he never swerved from the spirit of the gospel. In the afflictions of God's people he took a deep interest. He was a ready

scribe, and his general knowledge of business rendered him very acceptable to the public. As a private citizen, he was much respected, and his death much lamented; as a father, he was rarely excelled; his pious example in his family, and his very affectionate parental kindness, rendered him peculiarly dear to his children; and they sorrowed most of all that he died far from home, and that they should see his face no more.

Thus died our Br. Comstock, in the sixty-third year of his age, and was gathered home to participate in "the rest which remains for the children of God."

OBED WARREN.

Eld. Obed Warren was born of pious parents, in Plainfield, Ct., March 18, 1760. At the age of seven he was a subject of the awakening, and he afterwards thought of the saving, influence of the Spirit of God. This, however, he kept to himself for several years. His parents removed, while he was young, into Dudley, Mass., where he made a profession of religion, and united with the Baptist church in that place, at the age of fifteen. Here he entered the ministry, and on the day he was twenty-one years old delivered his first sermon. He had a call in Halifax, Vt., where he was ordained, and continued for several years, until he removed to Salem, N. Y. Here he spent a great part of his public life, and was instrumental of building up a respectable church and society. He was favored with several revivals of religion among his people, and was extensively useful in that region of country, in his visits to the churches that were destitute, and in the Vermont Association, of which he was a member.

After laboring successfully in Salem nearly twenty years, he had a conviction that his work in that place was done, and that God called him to another part of his harvest. This, however, did not accord with the wishes and judgments of his people. Their parting was painful, yet in his view a duty. He labored for a time with neighboring churches in Cambridge and Hoosick, and at length removed to Delphi, in the county of Onondaga. He spent about two years in that

place, in which time the church built them a house of worship, and were favored with a revival of religion, which greatly increased their number. The cloud on which his eye was constantly intent then directed his removal to an afflicted people in Scipio, with whom he labored, much to their satisfaction, the following year. Before the expiration of the year, however, he received a call from the 1st Baptist church in Eaton, which, from various circumstances, he deemed it his duty to accept. By this removal he was placed near the centre of the Madison Association, the Hamilton and Madison Missionary Societies, and near the Baptist Literary and Theological Seminary, in all of which he took a very decided interest. It is presumed that in no part of his life was he more active, or more useful in the general interest of the kingdom, than in the three years he resided in that place. He was an active member of the Board of the Hamilton Missionary Society, and was one of their agents. He was also a firm supporter of the Theological Institution. At different times he filled the office of President of the Board, of Chairman of the Executive Committee, and of agent for collecting funds. His correctness of judgment, known integrity, and weight of character, gave him much influence in removing the fears and obviating the prejudice of many against the Institution. He embraced the object as a very important one, and entered fully into the principles of the constitution, and the measures adopted for its support.

When he came to Eaton, he considered that as his last remove; but He, who directs the steps of man, had a work for Warren to do in Covet. The winter before his death he was called to that place, and went in "the fullness of the blessing of the gospel of Christ." In July following he wrote to a correspondent as follows: "It will be agreeable to you to hear that I am in health, and have full employment in this destitute region. There is a little revival in this church; nine, beside myself, have joined it by letter since I came here. Last Sabbath a large assembly went from the meeting-house to the lake-shore—a very pleasant situation for the occasion: there was much water. Some others, we hope, have been brought out of darkness into the light and liberty of the gospel."

His care for the theological school, from which he was removed about seventy miles, is expressed in the close of this letter, which was written but six weeks before his death, and was his last communication on the subject. "My brother, your employment at Hamilton is closely connected with the interest of Zion. You are sensible that the instruction you give to the young men under your care will have effect, after we rest from our labors. Were our churches favored with pastors, whose understandings are fruitful in the mysteries of the kingdom, and who are well versed in the laws of our God, and men who imitate the ancient apostles in self-denial, faithfulness, and perseverance, there would be much less difficulties in the churches, and the mouths of a multitude of gain-sayers would be stopped. My brother, I pray God you may have wisdom to perform your duty to the young brethren; and you will be pleased to have me exhort you to teach and warn every one of them continually, while under your direction. Do write, and let me know how the school prospers."

About three weeks before this letter was written, he wrote to Eld. John Peck, informing him that his brother-in-law, Eld. Jonathan Ferris, of Milo, was instantly struck dead by a flash of lightning. He also mentions the chastening of his Father's rod, which he had just experienced upon himself, as another pledge of his love. "Last Sunday," says he, "I had a severe turn of cholic—endured more pain than I have in any one day for several years. I have not regained my usual health; yet, through the tender mercies of God, was able to preach three sermons last Sabbath—experienced much satisfaction while preaching, and believing, 'Lo, I am with you always, even unto the end of the world.' You know, my brother, that I experience less pain and sickness than is usual for one so far advanced in age. Our heavenly Father knew it was for my good to have a few hours of severe pain. Since that, I have much comfort in viewing Him who endured pain, and hath died for us, and hath conquered death and the grave. Almighty Savior! help me to cry by faith, 'O death, where is thy sting? O grave, where is thy victory?' O that all the saints were more fervent in their desires that the Lord of the harvest would send forth laborers! O that all the laborers might work daily as though

they were doing their last work! How seldom do we, my brother, when we preach, or converse with one another, speak as though we realized there is but a single step between us and the eternal world! O for more fervency in praying—more energy and spirituality in preaching, exhorting, and warning sinners to flee from the wrath to come! Do, my brother, pray for me, and may we unite in praying for each other, and for all our brethren in the ministry, that we may have the empty things of this world beneath our feet—that our souls may be blessed, and our tongues anointed with the spirit of the gospel—that we may come to our assemblies every Sabbath, and at all times, in the fullness of the blessing of Christ—that the flock under our charge may be fed with the sincere milk of the word, and our garments be pure from the blood of our impenitent hearers. Should we thus live and preach, and walk in the law of the Lord, the light of the Lord, the love of the Lord, it would be no matter whether we were summoned by chain-lightning, a fit of apoplexy, or fever, or consumption, to meet our God and Redeemer; for dying would only be going home."

It was not, however, till he felt the pangs of death that he relinquished the sanguine expectation of having his life prolonged. When taken from the sanctuary, about three weeks before his death, he knew not his Father's design, but supposed he should soon be returned to his labors, and see more of the salvation of God among his people. During his illness he had strong expectations of recovery, and even when death was changing his countenance, one of his daughters asked him if he did not think he was dying. He answered, "No; I shall live and preach the gospel." A member of his church, standing by, said to him, "Br. Warren, you are dying." He replied, without the least alarm, "Well, farewell; I am pure from the blood of men." He spoke but once more, and fell asleep in Jesus, in the sixty-fourth year of his age, and forty-third year of his ministry.

He was favored through life with a firm constitution, never impaired by sickness, or age, nor by the most arduous labors. He had a strong mind, but little cultivated in early life, and never much improved in classical literature; but richly stored with good sense—a well-regulated judgment, correct views of national interests, and of the doctrine of the word of God.

His decision of character and firm attachment to truth would never allow him to countenance error, even to save the feelings of a friend. He had an untiring spirit in controversy, when he believed the cause of God was concerned, and feared not to encounter a host. He had elevated views of the Christian ministry, and spared no pains to expose and remove from the churches those who degraded the office. He was an able counselor and faithful leader in the church of God. He was solemn and devout in prayer, and appeared usually to enjoy much of the spirit and presence of the Savior. His preaching was plain, practical, and impressive, calculated to awaken sinners and edify saints. In fine, his whole character and deportment, as a man, a Christian, and a minister, united many excellencies which are worthy of imitation. *Kendrick's Sermon.*

JOHN UPFOLD.

Eld. Upfold, the youngest of four sons of Mr. George Upfold, a respectable farmer in Cranley, county of Surrey, England, was born Nov. 29, 1766. We find no account of his juvenile years. The first authentic account is as follows: Having been unsuccessful in business, he obtained a commission as an officer in the excise. In this situation he was soon made to realize the wickedness of his heart and life. He was passing by a Dissenting place of worship in Midhurst,* in the county of Sussex, to attend the king's business, at a time when some person was preaching, from whose lips he heard the following words: "Brethren, you have a God to go to." These words, which were intended by the preacher to comfort the saints in a time of persecution, pierced Mr. Upfold's heart. He was fully convinced that he was an undone creature, as he was living without hope and without God in the world. His conduct, for weeks and months, appeared to him unpardonable, as he could not real-

* About this time the spirit of persecution raged in Midhurst to an alarming degree; and a banditti had actually assembled to break up the meeting, when Mr. Upfold passed by, and soon succeeded in driving the minister from the pulpit.

ize the justice of God in extending mercy to such a sinful creature. However, in an hour of temptation and distress, God, of his infinite goodness, was graciously pleased to hush his troubled mind into peace. He was enabled to realize how life and immortality are brought to light through the gospel, and the words of the apostle John suggested themselves with power to his mind: "*The blood of Jesus Christ cleanseth from all sin.*" This gave him great reason to hope that God, for Christ's sake, had forgiven him for all his transgressions.

When Mr. Upfold had obtained a satisfactory evidence of his adoption into the family of God, he was greatly concerned for the souls of others. He soon left the service of his Britannic Majesty, to devote himself to the service of the King of Zion. And although he was conscious of his inability to preach among the heathen the gospel of Christ, yet he ventured to offer his service to the London Missionary Society. He was examined by a committee, who returned his name as a candidate for missionary labors. About this time the ship Duff was taken by the French, with sixty missionaries on board. This damped the missionary spirit for a time, during which he turned his eyes to America; and soon after left his native country. This took place in the spring of 1801. Soon after his arrival he had an opportunity of seeing Dr. Baldwin administer baptism. This led him to an investigation of the subject. He carefully examined the scripture, and soon became convinced, that believers were the only subjects of baptism, and that immersion was the only mode. He was baptized by Eld. B. Titcomb, of Portland. Me. Soon after this he became associated with the Baptist ministers. In the autumn of 1801 he removed from Boston to Portland, in Maine, and united with the Baptist church, and soon became a licentiate to preach the gospel. In the spring of 1805 he removed to Fairfield, Herkimer Co., N. Y., and on the 4th of Jan. 1807, he was ordained to the work of the ministry by a council of delegates from the churches in Hamilton, Herkimer, 2d Salisbury, Whitestown, Norway, and Deerfield. Among the ministers attending were those early veterans of the cross, Elds. Hosmer, Eddy, Douglass, and Card. He immediately associated with them in proclaiming the word of truth in the new settlements.

His first labors after leaving Fairfield, in 1809, were performed in the towns of Remsen, Boonville, Leyden, and Western. And in some of these towns a reformation was produced, and churches formed in the first three towns, under his administration. Up to 1816 his labors were continued in the churches of Fabius and Sangersfield, and in several missionary towns, the last of which was performed in Upper Canada. This circumstance opened a way for his removal into that province in the autumn of the same year. The labors required in this extensive field were severe, and the toils of nine years' exertions to answer the numerous calls in this then so destitute region reduced his physical energies, and greatly impaired his health. Thus enfeebled, he returned to this State, and took up his residence in Montezuma, and preached to the acceptance of the people in that village two years; and in Hannibal, and other parts of the county of Oswego, he passed the closing year of his life.

On the 5th day of September, 1828, while sitting at the table of his morning meal, he was instantly seized with a cutting pain, as from the thrust of a dagger, in the region of the kidneys, where he had long endured a local affection. It was immediately followed with all the alarming indications of a malignant fever. Eld. Upfold departed this life the 12th of the same month, at Hannibal, Oswego Co.

His preaching was with plainness of speech and uncorruptness of doctrine. Salvation through the grace and truth which came by Jesus Christ was the substance of his theme, and he dwelt with peculiar delight on the sovereignty of its dispensation. His integrity as a man, and his faithfulness as a minister, have secured him the friendship and Christian affection of many, who will sorrow most of all that they shall see his face no more. The glowing sentiment of the Psalmist, expressed in the text he selected for his funeral, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth," was beautifully illustrated in his life and in his death. The peculiar distresses of his last moments did not obscure his views of the crown laid up for him, nor divert his attention from the delights of singing and prayer. Around the same bed where his freed soul was disencumbered of its clay, he gathered the weeping remnant of his family, and sounded his approach to the por-

tals of paradise in notes of praise and in the voice of supplication. In one of his last conversations, with his arms stretched forth in the attitude of dedication, he made a final surrender of himself, soul, and body, and exclaimed, in the language of the penitent,

"Here, Lord, I give myself away,
'Tis all that I can do."

SYLVANUS HAYNES.

Eld. Sylvanus Haynes was born at Princetown, Mass., Feb. 22, 1768. His father's name was Joseph Haynes. In early childhood he used to attend secret prayer; and had so deep a sense of sin, and of his exposedness to Divine wrath that he spent his hours alone in prayers and tears. He determined to live no longer as he had done, but to attend to religion in earnest. He soon, however, became as thoughtless as ever. But through mercy, those powerful impressions were frequent, and he had such views of his sinfulness, and of his danger of eternal ruin, that he was impelled to prayer. At about the age of fourteen he was much addicted to pitching quoits: and he delighted in anticipating the pleasure he should take in the diversion, when the season should open. But it occurred to his mind that he had heard it said, "That people often become much attached to this world, just before they were going to leave it." "This," said he, "brought death and judgment into view, and forever spoiled all my diversions." Thus God made use of his quoits as arrows to pierce his heart. He now felt himself among the greatest of sinners. His life appeared a continued series of sin. He saw that he had offended a just and holy God, and trampled on the blood of a crucified Redeemer. He viewed himself altogether in the hands of that God against whom he had so long rebelled; from whom he could not flee; before whose justice he could not stand; and whose wrath he could not endure. His convictions were extremely pungent. Despair seemed ready to seize his trembling soul. A view of the many mercies of God to him, and his ingratitude for them all, often filled him with grief and shame. He was greatly affected to think he had so long slighted the calls,

warnings, and invitations, of Christ in the gospel. When he saw how he had grieved the Holy Spirit, he wondered that he had not finally left him. So great was his distress, that he thought if he could not obtain relief he must sink to the grave. While thus distressed, he concluded, that, if he could give himself to God, unreservedly, he would accept of him. But he was soon convinced, that, if his salvation depended on his giving himself to God in a right way, he never should do it, unless divinely assisted. This led him to a deeper sense of his utter lost and undone condition. Yet he resolved, God enabling him, to cry for mercy as long as he should live; and if he must sink to hell at last, to go praying. He had such views of the deceitfulness of his heart, that he feared he should be left to settle down on a false hope. After a long season of distress, in which he endured the most pungent convictions, God was pleased to reveal Christ in him as the hope of glory. From this time he had such vivid views of the glorious plan of salvation as caused him to rejoice in the hope of a blessed immortality. Then he could triumphantly say, "My Lord and my God, my Christ and my Savior, my heaven and my home."

About the age of seventeen, he began to have scruples about his baptism, (as he had only been sprinkled in his infancy.) But after a close examination of the Bible, with fasting and prayer, he was convinced that believers were the only subjects of this ordinance, and immersion the only proper mode. Accordingly, July 5, 1786, he was baptized by Eld. Isaac Beal, of Leicester, Mass., and soon after joined the church under his care. He was then in his nineteenth year.

He long had severe trials respecting his call to the work of the ministry. After much prayer and fasting, and great strugglings in his own mind, he finally gave up, and submitted the matter entirely to God, leaving all the consequences with him. A door in providence soon opened, and he commenced preaching the last Sabbath in March, 1789. He preached in Princetown about a year. During this period his labors were blessed, and several were converted to God through his instrumentality. In March, 1790, he removed to Middletown, Vt. July 8, 1791, he received ordination, and took the pastoral charge of that church. Elds. Beal, Cornell, Blood, and Green, assisted at the ordination.

August 16, 1791, he was married to Miss Louisa Gardner, a member of Middletown church. In 1792 a small revival took place, under his ministration. In 1800 and 1801 another revival took place, in which seventeen souls were added to the church. In the year 1808 he had strong exercises of mind, and ardent desires for an outpouring of the Holy Spirit; and on the evening of the last Sabbath of October the work of God commenced at a conference-meeting, and went on powerfully. In the course of a year from its commencement ——— were baptized and added to the church. In November, 1817, a precious work began, and during the work he baptized fifty-three. Notwithstanding this good work, he felt it to be his duty to remove to some other place. Accordingly, in October, 1817, he removed with his family to Elbridge. Shortly after his location at this place thirty were added to the church, three of whom were awakened under his preaching.

In the year 1820 a revival commenced, during which seventy-eight were baptized. On Saturday, March 19, 1825, his wife departed this life, in hopes of a glorious immortality. On the 28th of January, 1826, he was married to Miss Mary Coman, of Cheshire, Mass. This lady had been a professor of religion for many years. But it was but a short time that she enjoyed his company. In less than a year death severed the bond, and removed him from this vale of tears to the mansions of rest. He died Dec. 30, 1826, after a little more than a fortnight's confinement from his ministerial labor. He had been engaged in baptizing only three weeks before his death. He died as he had lived, with a hope full of immortality. The approach of death was welcomed, for it only opened the portals of glory. The nature of his disease, which was an ossification of the heart, admitted his saying very little. But it appeared evident from his brief answers that he died in the triumphs of faith. He was interred on the first day of January, 1827, amid the tears of a bereaved church, and an immense concourse of weeping friends from various places, whom the melancholy providence had brought together, to testify their high respect for a great and good man. A sermon was delivered by Eld. Wyckoff, of Auburn, who about twenty months before performed a similar service at the death of his wife.

Br. Haynes was of sound judgment, correct principles, and a faithful, affectionate preacher of the gospel. In him young preachers found a father and a friend; distressed churches a healer of breaches; and tempted souls a sympathizing guide. His many painful labors for the salvation of sinners, the peace of the churches, the general spread of the gospel, and the purity of the ministry, will never be fully appreciated until the time when he shall stand before his judge, and hear the words of his mouth, "Well done, good and faithful servant."

P. S. The foregoing is but a mere minute of this great and good man's life. The writer of this postscript sat under his ministry for near two years—had seen him in various circumstances; and in his opinion he had few superiors, as a minister or Christian. His sermons were uniformly excellent; rarely was it that you heard one not above mediocrity. They were all watered with his tears, both in his study and in the pulpit. He preached the truth in view of the judgment; and not a few have heard him repeatedly say, at the conclusion of his discourses, "I am now ready, brethren, to step from this pulpit to the judgment." There was another expression not uncommon with him when addressing his people, worthy of being remembered. "Brethren, we ought so to live always that death will be a privilege." When conversing about death, he seemed to be always ready to depart. I have known him when absent from home, at the house of a brother, express himself much as follows: "It is perfectly indifferent to me whether I live to see home. If I die by the way, it is no matter; when the Lord has done with me here, I am ready to go." And yet, no man loved his family more than he, or more highly enjoyed the society of his friends or the institutions of his country. These great interests were near his heart, and according to his ability he gave to each, systematically and prayerfully. The Institution at Hamilton no man prized higher. He felt the want of early advantages, and he was desirous that his young brethren should be liberated from embarrassments under which he had suffered. By his industry, and persevering improvement of every leisure hour, he had acquired quite a fund of knowledge; and by the constant use of his pen in composition, he not only acquired a readiness in writing, but

he wrote with great force and beauty. Many of his essays have adorned the early volumes of the Register; and they may be now turned to and examined with interest and profit.

SIMEON BROWN.

Died, in Brookfield, N. Y., on Saturday, the 23d of July, 1826, Eld. Simeon Brown, in the 79th year of his age. He was a native of Stonington, Conn., where it was the pleasure of the Lord to make him a subject of renewing grace, and call him into his service. He was baptized and joined the church under the pastoral charge of his father. It was soon manifest to him and the church that God had a work for him to do; and he was obedient to the heavenly mandate. Conferring not with flesh and blood, he was often heard telling of the wonderful work of grace on his heart, the unbounded love of a Savior, and recommending Christ wherever opportunity presented. He soon began to preach the unspeakable riches of Christ to a gainsaying world. After laboring to much acceptance among the people where he first joined, in 1792, he removed to Brookfield, where he immediately erected an altar for God. He soon began meetings in his own log-house. Here, also his labors were blessed, and a church soon formed, and he ordained their pastor. From that time, till age and infirmities disabled him, he statedly administered the word of life to his flock, and had the satisfaction to see a respectable church and society multiplied around him, and a large and commodious meeting-house finished and dedicated to the service of God. After long and successful labors among the people, he by degrees gave up his charge.

In the spring of 1826 he was attacked with a shock of the palsy, which eventually terminated his earthly career. He gradually declined after the attack, and had no hope of recovering. When he could talk, he did it with freedom, on his departure, and sure hope through grace. Notwithstanding his long and arduous labors in the vineyard of the Lord, he rested alone on Christ for salvation, and the happy plaudit, "Come, ye blessed of my Father." Through his last illness it was very difficult to converse with him, and some time before his death he was entirely speechless, and gradually

declined, and died away as the expiring taper, without a groan or struggle.

Through the course of his Christian pilgrimage he exhibited the sincerity of his profession, and the evidences of his mission, and never appeared to be ashamed of the gospel of Christ. His method of preaching was evangelical; he dwelt not on controversy, but, well-instructed in the essential truths of revelation, he kept nothing back that was profitable to the people of his charge. The church have indeed been called to witness the removal of a living member, with whom they took sweet counsel; but they are comforted with the confidence that he is transplanted to a more genial soil, where he will ever bloom in the paradise of God.

NATHANIEL COLE.

Eld. Nathaniel Cole, Jr., the son of Eld. Nathaniel and Anna Cole, was born July 14, 1780, in the town of Swansey, Mass., where he resided until he was twelve years of age. During a revival of religion in that town, when he was about the age of eight years, he experienced his first religious impressions; and it was at this period he thought the Lord showed mercy to his soul. When he was twelve years of age his father removed into Richfield, Otsego Co., N. Y., where he resided nearly five years, teaching school and working at his trade. During his residence in this place he married Miss Polly Whitney, in 1806. In 1807 he removed into Smithfield, Madison Co., where, from the state of his health, he was compelled to engage for some time in mercantile business. He officiated eight years as a justice of the peace, and four years as judge of the county court. In 1812 he was a member of the Legislature.

From the time of his first awakening he ever manifested a reverence for religion. This he evinced by his zeal to promote its interests, and his concern for the welfare of the church. In 1816 he was baptized by Eld. Nathaniel L. Moore, and united with the Baptist church in Fenner. He very soon began the improvement of his gifts, by addressing the people from passages of scripture. In 1806 he removed to Lenox, but not out of the bounds of this church. Soon after this,

his mind being more deeply impressed with the duty of devoting himself entirely to the preaching of the gospel, he took measures to rid himself of his principal business, and commenced preaching Jesus and the resurrection. April 8, 1818, he was set apart to the work of the ministry by solemn ordination, and took the pastoral care of the church. In Jan., 1819, he was brought to the brink of the grave by acute inflammation of the liver, from which he never entirely recovered; however, he so far regained his health as to be useful in Zion.

He was a number of years an active member of the Board of the Hamilton Baptist Missionary Society, and of the Baptist Convention of the State of New York, after the union of those bodies. He was deeply interested in Indian reform, and was one of the Executive Committee for the Oneida station, from its establishment to the day of his death. In March, 1825, he was again brought very low by bleeding at the lungs. From this time he relinquished his pastoral duties, without any hope of resuming them. He, however, in some measure recovered, so as to be able to oversee his temporal concerns, and to preach a few times. But in March, 1827, his disorder assumed a more threatening aspect and baffled all human skill. He now saw the time of his departure was at hand, and therefore set his house in order; he settled his temporal concerns, gave directions to his family concerning his funeral, and respecting their temporal affairs in years to come. He then said, "I feel like one that is waiting to take his leave." He was exercised with much severe pain, but bore it with great patience. He continued to decline until the 4th of July, when, about 6 o'clock, P. M., perceiving his end was nigh, took the parting embrace with his family, shook hands with all in the room, and in a few moments his immortal spirit left this world of sin and woe, to celebrate the high praises of God in the kingdom of immortal glory. His funeral was attended on the 7th, and an appropriate discourse was delivered, by Eld. John Peck, from Acts. viii. 2: "*And devout men carried Stephen to his burial, and made great lamentation over him.*" A vast crowd of people assembled in the woods on the premises of the deceased. Everything around seemed to increase the solemnity of the scene; when, after singing the

"Dying Christian," and other appropriate hymns, his remains were conveyed to the family burying-ground, and decently interred.

He was a man of fixed principles, and was strenuous in maintaining his opinions, almost to a fault. He was particularly zealous in contending for the distinguishing doctrine of free grace, on principles consistent with agency and moral obligation. On those points, as well as many others, he contended manfully. He was a man of stern integrity. This trait in his character was evinced in his conduct as a justice of the peace, a judge of the court, and a legislator. He was the distinguished individual who detected the mischievous bribery which was going on among the members of the House in 1812, and was instrumental in bringing the principal offender to condign punishment. In this transaction he evinced a mind superior to the influence of popular opinion—that looked with disdain on the glitter of proffered gold—and possessed with a high regard to the principles of equity and honor; and, conscious of the justice of his cause, could hazard almost everything dear; and scarcely aided by a single friend, could for many days, with undaunted firmness, stem a torrent of opposition, which must have overpowered the courage of any ordinary mind, until he carried his point, and commanded even the respect of his virulent opposers.

He possessed a quick, discerning mind, and a readiness of communication. His style of preaching was argumentative, though sometimes he was quite pathetic. He was respectable as a preacher, but exceeded in private argument, and in desultory conversation: here he was often eloquent. He was a judicious counselor, and was called upon by churches and individuals to assist in settling their difficulties. But he has finished his work, and is gone, we trust, to receive his reward.

NATHANIEL J. GILBERT.

Nathaniel J. Gilbert was the son of Elmer and Mary Gilbert. He was born in Weston, Fairfield Co., Conn., on the 28th of April, 1786, but removed with his parents when young into the State of New York. But few facts of his

juvenile years are preserved: 'tis said he was never known to utter a falsehood, and the sacred regard he had cherished for truth distinguished his whole life.

Being under the necessity of constantly laboring on a farm while young, his opportunities for acquiring an education were very limited; yet, by his untiring efforts in after-life, he not only obtained a good English education, but also stored his mind with a fund of rich and varied learning.

At the age of twenty-one he was married to Miss Phebe Grow, who lives to feel the loss of his society. Soon after his marriage he became the subject of grace, and was baptized by Eld. Levi Hall, then of Pleasant Valley, Orange Co., but who has since fallen asleep. Having made a profession of religion, Br. Gilbert felt a deep interest in the spiritual welfare of his neighbors, and he commenced endeavoring to warn them of their danger, and to point them to the Lamb of God, who taketh away the sin of the world. At this time he resided in Sullivan county, about sixty miles from the place where the church of which he was a member usually assembled for divine worship; and as several other members of the same church were located near him, they were in the habit of maintaining public worship, as a branch, and Br. Gilbert ministered unto them much to their edification.

Some time in the year 1810 he left this place, and removed to the town of Windsor, Broome Co., where he commenced clearing land for a farm. At the period of his settlement there were but five Baptist professors in the whole town, and these were scattered over about fifteen miles of territory; yet such was Br. Gilbert's anxiety to have the standard of the cross erected in the town, that he sought them out, embodied them in a conference, and appointed a place where they resolved to endeavor to maintain the worship of God. The place selected for their meetings was about four miles from the residence of Br. Gilbert; yet neither the summer's heat nor the winter's cold prevented his meeting with and preaching unto them, although he had to travel on foot through a trackless forest, where not even a marked tree was found to guide his footsteps, and often in the winter the snow two feet deep. But the Lord did not suffer him to labor in vain; the moral desert soon began to blossom; a church was or-

ganized, and he was ordained pastor. For several years he continued to labor in this field, much to the satisfaction of the church and the community who attended his ministry.

In 1818 he received an invitation to become the pastor of the church in North Norwich, Chen. Co., on the acceptance of which he removed to that place, and continued for five years to go in and out before them, in the faithful discharge of his sacred office. While he labored with this church, in view of the destitution which almost everywhere prevailed of ministerial labor, and having the consent of the church, he accepted three appointments from the Hamilton Baptist Missionary Society, for short periods, to labor among the destitute. These appointments he filled to the abundant joy of thousands, to whom he administered the bread of life, and also to the entire satisfaction of the Board.

In 1822 three active brethren who had settled at Syracuse, considering the prospect of the enlargement of that place, and believing it would be for the glory of God, and the advancement of his kingdom, to have the gospel preached there in its purity, made repeated and urgent requests to the Board of the H. B. Missionary Society for assistance. After proper investigation of the claims of the place, and mature deliberation, with reference to the individual to be employed, the Board, at a meeting held in March, 1823, arrived at the conclusion, in which they were unanimous, to appoint Br. Gilbert their missionary at Syracuse. Upon his acceptance of the appointment he removed his family, and commenced the occupancy of the field, where, after toiling for more than nine years, the Master called him to his rest. From the very commencement of his labors the Divine blessing appears to have attended his ministry. The little church, which had been formed previous to his removal there, became much enlarged; a house of worship was erected, the funds for which he was enabled to obtain. For several subsequent years appropriations were made by the Board of the H. B. M. S., to them in sustaining their pastor, yet, by the blessing of God on his labors, Br. Gilbert had the happiness to see the church so increased in numbers and wealth, that they were able not only to support the gospel among themselves, but also to do more for benevolent purposes than they had ever received.

Of Br. Gilbert it may emphatically be said, he was an able minister of the New Testament; he was familiarly acquainted with the doctrines of the gospel, and had a peculiarly happy talent in bringing the truth to bear upon the consciences of his hearers. His voice was loud, his articulation clear and distinct, and his manner pathetic, and at times full of energy. As a pastor, his labors among his people were abundant: nor were there many whose talents equaled him in this department of his duties. He also felt a lively interest in the welfare of the churches around him; and, not regarding his own ease, he labored much to build them up by visiting and preaching among them.

In all the benevolent movements of the day his heart beat in unison with the most liberal. During the last two years of his life he entered with his whole soul into the labors of protracted meetings; and it is confidently believed that hundreds of precious souls who were converted to God in the meetings he attended, will at last appear as the seals of his ministry. The winter before his death a most interesting protracted meeting was held in Syracuse, in which it was judged upwards of one hundred obtained mercy. Of these Br. Gilbert had the privilege of baptizing ninety-six, who were added to the church. This was the most interesting period of his ministry; yet his humility remained peculiarly manifest. Thus he lived and labored, until the very day before he was called to join the company of the redeemed in glory.

On Lord's day, July 22, 1832, the day before he died, he preached four times, from the following texts, viz.: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) "Because I have called and ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamities; I will mock when your fear cometh." (Proverbs vi. 24—26.) "Wherefore, gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter i. 13.) "But fear thou God." (Ecc. v. 7.) For a few days previous he had been attended with a bowel complaint, but the night following the day of

this extraordinary labor he had but little rest, while he was the subject of great anxiety in consequence of the illness of his wife, who had exhibited some of the premonitory symptoms of cholera. On the following morning he called on a physician to visit his wife, and on his return home he entered his study, and was diligently employed with a subject he had been investigating. Soon after one of his brethren called, and was greatly alarmed at his appearance; but Br. Gilbert said he was not much unwell. A very few moments after the physician arrived, who immediately told him that his countenance indicated that he had the cholera; to which he replied he thought not. Almost immediately after he spoke of a strange sensation in one of his feet; it was the cramp, connected with the collapsed state of the cholera. He then retired to his room, and the spasms commenced, and increased, soon reaching his bowels. He suffered the most excruciating pains, but he endured them with great patience and resignation to the will of God. To a friend who stood by him he remarked, "I little thought, yesterday, that I should be in this situation to-day, but God has done perfectly right." Towards noon some faint hopes were cherished that he might recover; but in the afternoon his symptoms became more alarming, and ere the midnight hour arrived, the painful intelligence was announced that Eld. Gilbert was no more. Many were the hearts that were wrung with sorrow, not only in Syracuse, but in the towns adjacent, as the tidings fell upon their ears; saying, "A great man has fallen in Israel."

Thus, in the forty-seventh year of his age, and the twenty-fifth year of his ministry, in full hope of a glorious immortality, Br. Gilbert left this vale of tears, to enjoy the sweet embraces of his Redeemer in those mansions prepared for the people of God. By the death of Br. Gilbert, his widow, who was raised as from the borders of the grave, mourns the loss of a most affectionate husband; the two sons a tender and indulgent father; the church a most faithful and efficient pastor; and the ministry one of their most lovely and endeared associates.

ROSWEL BECKWITH.

Eld. Roswel Beckwith was born in Lyme, New London Co., Conn., Oct. 21, 1753. He became early the subject of religious impressions, through the kind and faithful instructions of a pious mother. At the age of seven he was often impressed with a sense of his sins, but not till he had entered on his thirteenth year did he find deliverance from the power and dominion of sin through the blood and righteousness of Christ. About the same time a brother, younger than himself, obtained a hope in the Savior, and, together, engaged in the work of the Lord. Though babes in Christ, they went forth from house to house, and pointed sinners to the Lamb of God. Their invitations were heeded, and by the blessing of God a glorious ingathering of souls into his kingdom followed. A day of darkness with him ensued: it was long and dreary.

At the age of twenty-seven he was married to Lydia Dorr, of Lyme, Conn., a worthy person, who shared his joys and sorrows until the year 1834, when she fell asleep in Jesus. He resolved never to head the family-circle without erecting the altar of prayer. This he did, though darkness encompassed him. In the discharge of this duty he found some peace; yet his deliverance was not complete until he was thirty-three years of age. At this time he united with a separate Congregational church. Soon he became satisfied that the Lord had called him to blow the trumpet of the gospel, and he received fellowship of the church to that effect.

At the age of forty-seven he removed from thence to Coeymans, Albany Co., N. Y. Here his labors become more abundant. A people that had desecrated the Sabbath soon were brought to enjoy its privileges, and very many to hallow it, through his instrumentality. A church was soon formed—the fruits of a revival under his ministry—to which he continued to preach. During this revival he was requested to deliver a sermon on infant baptism. This he promised to do, so soon as he could investigate and arrange the subject. He resorted to the "law and testimony" for proof upon this

"heaven-born doctrine," as he then considered it. But he applied to the wrong source for evidence; and not being disposed to seek it from others, he relinquished the doctrine as having no foundation but in the fruitful inventions of men. This led him to a close examination of the institutions of the gospel, which resulted in a union with the regular Baptists. Soon a church was formed, of which he became the pastor, and was ordained in April, 1801. In 1805 he removed to Cazenovia, Mad. Co., N. Y. He united with the first church in Nelson, and labored with them about eight years. He then joined the church in Peterboro, where he preached most of the time for seven years. When age and infirmity had closed upon him, he united with the Baptist church in Cazenovia, and remained a member, until he, with other disciples, formed a separate church in Cazenovia Village, A. D. 1820. Truly it may be said the temporal and spiritual interests of this church were greatly promoted through his vigilance and care.

Eld. Beckwith was a man of integrity and firmness. His resolutions were prosecuted with a zeal characteristic of his age. He was a veteran of '76. In the field of battle, and in prison, he showed a devotion to his country and to the cause of freedom worthy of imitation by every friend of free institutions. These characteristics have been most clearly exemplified in his Christian career. Was he devoted to his country?—he was more so to his Redeemer. Was he ready to be sacrificed on the altar of *liberty*?—he was more so upon the altar of his God. In evil as well as in good report he was the same ardent and unwavering friend of the Savior.

As a minister, like Moses, he was slow in speech, yet possessed an inventive mind. He was sound in the faith, and had clear conceptions of gospel truth. At the fireside he excelled. His instructions were well-timed, and most interesting in kind. Here he was often eloquent. The listener always felt himself in the presence of a superior man, and a bold and decided Christian. He was emphatically a peacemaker, and seldom engaged in settling a difficulty between brethren without effecting a reconciliation. He was constant at the house of prayer, even when the infirmities of age might have plead an exemption. Thus he continued until within a few weeks of his death, which took place Feb., 1836,

in the 83d year of his age. In his last sickness he said to a friend, "The Lord hath built this tabernacle, and often repaired it; and as he is now about to take it down, I am willing he should do it in his own time and way;" and added, "He will do it just right, and will raise it up at the last day." He also added, "I have no wish to live or to die; I am willing to leave all with my blessed Savior; and as I lay here upon my bed, he hands me texts of scripture just as I need them for my comfort and consolation."

His last hours were peculiarly calm and peaceful, and in him was exemplified the sentiment of the Psalmist, "Mark the perfect man, and behold the upright; for the end of that man is peace."

SQUIRE MANRO.

Dea. Squire Manro was born in Rehoboth, Mass., June 27, 1757. He was the oldest son of Nathan Manro. His grand-father, William, with his great-grand-father, John, emigrated from Scotland in the early settlement of America. His grand-mother was the grand-daughter of Col. Benjamin Clark, the distinguished officer in King Philip's war. At the commencement of the revolutionary war he entered the service of his country, at the age of eighteen, and continued in the army three years, during which time he was constantly exposed to dangers and hardships, being located directly on the sea-board. In this school he took so deep an interest in the welfare of his country, that the principles of civil and religious liberty were firmly rooted in his political sentiments at an early period of his life. He had intended to live a maratime life, and his studies had been directed accordingly; but the war frustrated his design.

At the age of twenty-two he was married to Miss Mary, daughter of John Daggett, who is still living, and by whom he had ten children, six of whom survive him, and all entertain a hope in the mercy of God. He took a farm on shares to support his little family in that place, but soon found that this method would yield him an insufficient income, as his family was increasing. Therefore, in about three years, he

hired fifty acres of land in Lanesborough, Mass., mostly new; but he had the privilege of paying his rent by clearing more land. After thus contracting for his removal into the then new country, he took his little effects, with his wife and two small children, and ventured towards the place of his destination. But in crossing the Connecticut river his goods were precipitated into the stream, and a portion of them, together with all his spending money, (ten dollars in silver,) were never recovered; and he was dependent on the charity of the people for his expenses the rest of his journey. Here he learnt a lesson that was never forgotten by him in after days; for whenever the poor applied to him for aid, after God had blessed him with the wealth of this world, they were never turned empty away.

Not long after his settlement in Lanesborough, his attention was called up to the great concerns of religion. His Christian experience, with his views of the order of Christ's house, are related by himself as follows: "My mind was called up to the subject of religion in the winter and spring of 1784, then residing in Lanesborough. The subject of religion was the constant topic of conversation with my wife; and although her mind was not apparently so deeply interested as my own, yet the Lord gave her rest in Jesus, and left me behind, while I was still resting on my own works. This circumstance removed my reliance from every creature help, and my anguish of heart was extreme. I then looked for some extraordinary operation from God, as there had been upon my wife. I was brought to the straight to see that I was a very great sinner, and that God would be just in my eternal condemnation. It seemed as though my doom was fixed, until one day, when ploughing in the field, I had to quit work and give up all for lost. I turned out my oxen, went into the house, gazed at the Bible, and sat in solemn silence; when, all at once, the language of John to his disciples, '*Behold the Lamb of God that taketh away the sins of the world*,' came to my mind with the utmost strength and power. It sunk deep into my heart. I viewed, in the most clear manner, how God could be just, and the justifier of such a rebel worm, justly doomed to everlasting banishment from his peaceful presence! From that moment I saw all things were new, and 'old things had passed away.' I saw such a beau-

ty and glory in a risen Savior, that I could but desire to serve him the rest of my days. My great anxiety then, was, to know what God would have me do. I accordingly commenced a thorough search of the scriptures, to know my duty. I conversed with many of the saints of God for information; and, on examination, serious doubts arose respecting the practice of my parents, for I was educated a Presbyterian. I conversed with my Presbyterian pastor, Mr. Collins; and, instead of being confirmed in my former views, I found that they were completely changed. I could no longer support infant sprinkling from the Bible, but was confirmed in the sentiment that believers were the only subjects, and immersion the only scriptural mode. After being thus established, I was yet unwilling to submit to the performance of the duty that was so clearly pointed out in the gospel; till at length God visited me with a rod in taking away two of my children by death, in a very sudden manner. This providence entirely broke me down, and made me willing to say, Thy will be done, O Lord; I will submit with pleasure. I then presented myself to the Baptist church, and thus acknowledged my Lord and Master in his own appointed way. I united with the church under the care of Eld. Peter Worden, and was baptized by Eld. Joseph Cornell."

By his zeal for the cause of his Master, and his care for the church, it soon became evident that he possessed the necessary qualifications for an office in the church. He was accordingly chosen and set apart, by prayer and laying on of hands, to the office of a deacon. The duties of this office he continued to perform to good acceptance, and in great faithfulness, till God saw fit to call him from serving tables in his earthly court, to receive a crown of immortal honor in the upper and better world.

In the year 1799 he exchanged his property in Lanesborough for the farm on which he lived till his death, in Camillus, now Elbridge, Onon. Co., N. Y. The country was then new, and land very cheap; by which means his property became greatly increased in value. He kept a public house for some years, appropriating the proceeds to the purchase of new lands, the rise of which, with his industry and economy, soon rendered him a very wealthy farmer. Yet, in all his advancement, it never contributed to the fostering of pride

in his deportment towards his fellow-men or in the world. When it was thought advisable to build a meeting-house, he sustained a great share of the expense, and gave it to the church. Towards the latter part of his life he was much afflicted with the gravel and dropsy. About five years ago he was very severely attacked, from which it was feared he would never recover; yet he was so far restored as to be able to do business at home and abroad. He not only met with the church at home, but in the meetings of the several benevolent societies.

During his illness, whenever there was a meeting of the State Convention, or its Board, or any other public meeting to do good, from which he was detained by ill health, he would send his respects to them, and bid them persevere in the good cause. And when he could no longer meet with them, he would send his money, still assuring them that it was accompanied with his prayers to God that he would succeed the effort with his blessing. The last conventional meeting that he ever attended was at Mendon, in 1833, which even then was more than his broken constitution was able to endure. It was many months before he was recovered from the fatigue of that journey. He never attended public worship but little after that period.

Whenever I called on him in any period of his confinement, he was anxious to know the state of the church, that he might mourn with them that mourn, and rejoice with them that rejoice. During any period of his confinement from public worship, it was his constant practice, on the return of the family from meeting, to inquire after the text and subject the first thing, and then he would make comments that were both interesting and instructive.

At one time, when he was thought to be near his end, his physician entering his room, he said to him, "Oh, my dear doctor, do love that precious Jesus—I am almost gone—but I must tell you how good Jesus is to my poor soul. Oh, that precious, precious Jesus." He would often say that he was afraid he should be left to murmur—that he should be impatient under his pain. "O that I may wait till the Lord's time come—my heavenly Father knows best." A few days before his death a friend called on him, who was professedly a Universalist: he called him by name as he came to his

bedside, as though filled with the deepest concern for the welfare of his friend, and said, "Universalism is poor stuff; it won't do you any good. Love the precious Savior, or you must be lost forever." At another time he said to his pastor, "Oh, my dear elder, preach, preach Christ and him crucified. My time is short: I am living by the day—I expect every day to be my last. I am looking and hoping for it to come; then shall I be satisfied when I awake in thy likeness. When shall I get home? but I fear that I shall be impatient. Oh, how good God is!"

All the blessings he enjoyed he seemed to realize as coming from God, saying, "What reason I have to be thankful to God, that he has given me such kind children, to take such special care of me in my sickness. Well, well, God will reward them." The day before his death, he said, "My day is at hand, and the hour of my death will be the happiest hour of my life. I desire to depart and be with Christ, which is far better." There was no particular change till his last moments. There were times when he would seem to be rather lost, and he would not apprehend questions clearly; but for the most part he had his reason perfectly.

On the morning of his death, which was on the 31st of March, he was helped into his chair. He was in great distress—said but little—wished to lie down. Some refreshment was brought him; as he was taking some tea, he coughed, and raised a little—said, "I am going," and sunk down into the arms of death, without a struggle or a groan. His wife, who was out of the room at breakfast, hastened in; but it was only to see the last gasp; his spirit had fled, to dwell in his long-sought rest.

On the third day from his death the funeral services were attended at his dwelling, and a sermon on the occasion addressed to the mourning family and friends, from 2 Cor. v. 20: "We pray you, in Christ's stead, be ye reconciled to God." The corpse was then deposited in his own family burying-ground, and on the following Sabbath a discourse was delivered to the church.

Thus, a great and good man has fallen in Israel. The writer can truly say, the more I reflect on his worth, the more I feel the loss of Dea. Manro. He was a man of unusual strength of mind. He would often sit silent, when in

council with his brethren, during many lengthy discussions on some intricate subject, till nearly at the close, when he would rise, and spread out the whole subject with perfect ease, and devise means for solving each point to the entire satisfaction of all. He usually weighed a subject well before giving his opinion, yet, when his mind was made up, he was sanguine in supporting his position, and, some have supposed, to a fault. When in the house of worship, he usually manifested his disapprobation by the countenance he wore. When the subject was especially interesting to him, his soul seemed so fully absorbed in it that he forgot everything else; a flood of tears would involuntarily burst from his eyes, and nodding his head he would say, "Yes, yes, that is true," or, "This is right," or, "Amen," or reach to a friend sitting near, that he might share with him in the blessing. He seemed to make all around him interested in the subject in which he himself was delighted.

He took a deep interest in all the benevolent objects of the day; ministerial education lay near his heart. He not only bestowed a scholarship on the Institution at Hamilton, but made liberal donations to it besides. When the monthly contribution was taken up for the foreign mission, he used to give five dollars a month for that; he was equally liberal towards the domestic and other objects of benevolence. He was a zealous advocate of the sentiment that the gospel minister should not only be well supported, but that it be done by equality, according to the gospel, as God had prospered him.

Although he strenuously maintained the doctrine of a limited atonement, yet he warmly approbated the duty and obligation of the sinner, and would often close his arguments on this subject with, "Well, well, I love to hear that *blessed* doctrine, *Come, come, come.*

His house was always known as the Christian's home; and it was made doubly so by his interesting conversation on the subject of religion—for this was ever his topic; no one could pay or receive a visit from him, without learning they were with a man of God.

He was not without his enemies, as persons of wealth seldom are; but his were few. The latter part of his life was more particularly occupied with the various objects of bene-

volence, for few of them existed when he first made a profession of religion. He was ever forward in promoting the welfare of the church, at home or abroad. "Blessed is the death of the righteous."

END.

ERRATA.

Page 17, line 22, it ought to be, "these infant churches."
" 19, " 30, "Otego," not Oteo.
" 28, " 3, "2,903," not 3,903.
" 88, A part of the doings of the Board in Fabius, May 18, 1825, is put in the middle of the Report of the Board made in Nelson, Feb. 23, 1825.

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3. Books not on reserve may be drawn from the library for two weeks and may be renewed once for the same period, except one-day books.
4. A fine of two cents a day will be charged on each book which is not returned according to the above rule.
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